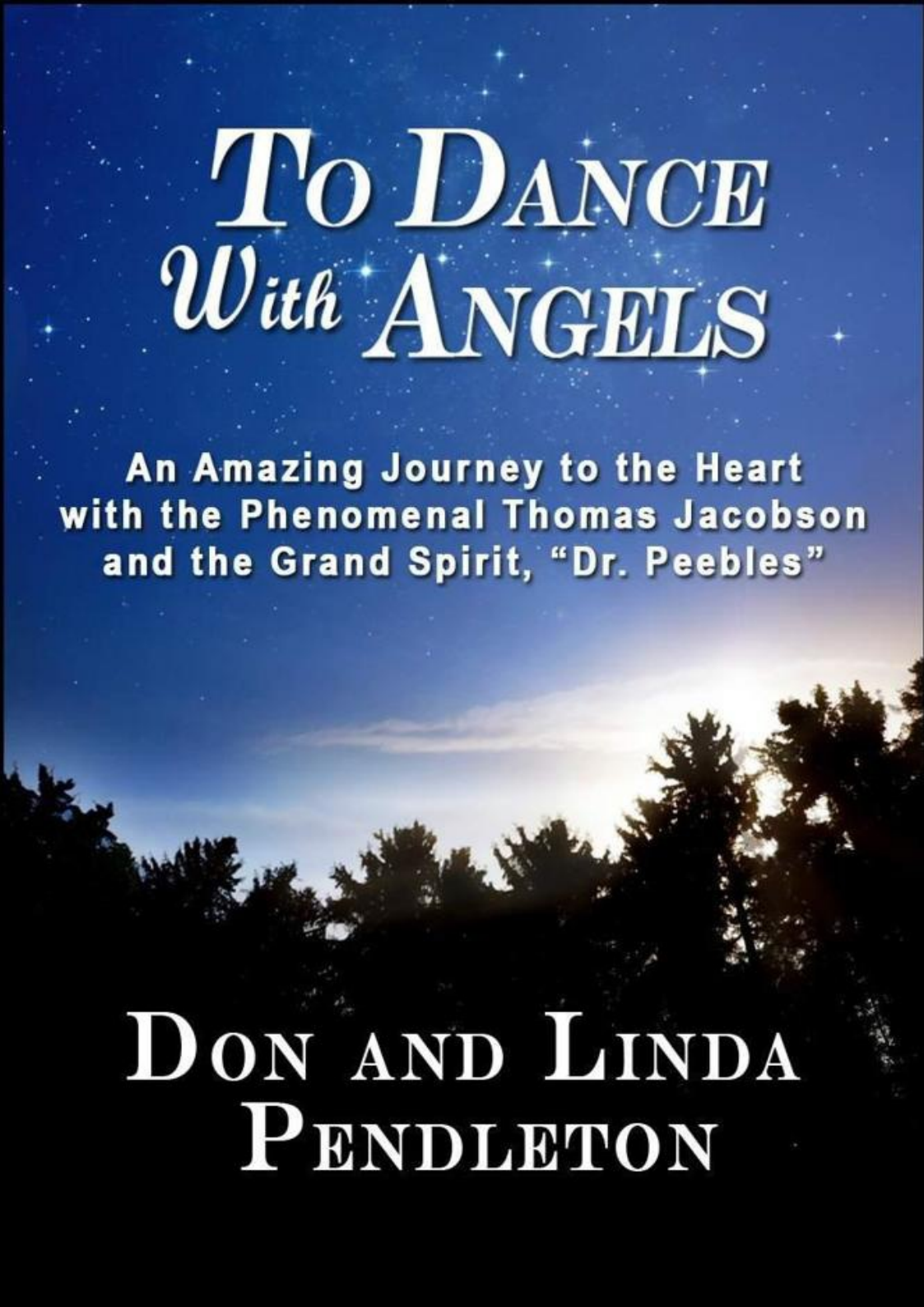




To DANCE *With* ANGELS

**An Amazing Journey to the Heart
with the Phenomenal Thomas Jacobson
and the Grand Spirit, "Dr. Peebles"**

**DON AND LINDA
PENDLETON**

“ . . . for when you go to sleep you come over here and you counsel, and our chore has been to help you hear yourselves, to let yourselves be energized and moved in your hearts, your souls.

“Well, you have truly danced the dance of angels over here; you have felt a new electricity, and you have declared permission to shout your truth, to sing your songs.”

—The Spirit, “Dr. Peebles,” to the authors

“An old soul is nothing but a *very slow learner*.”

—Dr. Peebles (his favorite joke)

To Dance With Angels
An Amazing Journey to the Heart
With the Phenomenal Thomas Jacobson
and the Grand Spirit, 'Dr. Peebles'
Don and Linda Pendleton
Pendleton Artists

“This great book should be read by all who wonder about the magic of life...It is powerful, it is beautiful, and it rings with truth. I loved it!”
~Elisabeth Kubler-Ross

Other Books by Don and Linda Pendleton

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A Walk Through Grief by Linda Pendleton

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Three Principles of Angelic Wisdom by Linda Pendleton

The Metaphysics of the Novel by Don Pendleton with Linda Pendleton

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Pendleton Artists

California

For each of you, with loving allowance for your own personal plateau of acceptance; communicated with respect; directed to your own cognitive center of self-creation.

~Don and Linda Pendleton

This book is especially dedicated to the memory of Paul S. Weisberg, M.D. (1932-1989) who has gone on to a larger practice of love and healing.

God keep.

Acknowledgments

A manuscript is not a book—it is little more than a hope and a promise, competing with thousands of other manuscripts at any given moment—so the authors warmly thank Walter Zacharius and Roberta Grossman, chairman and publisher respectively at Kensington/Zebra, for quickly seeing the promise of this work in its potential effect upon human affairs, and for moving boldly forward to make the work public.

And we could have asked for no kinder hand from heaven than the one that sent us Lydia Paglio and Ann La Farge, our delightful editors, who brought forward enthusiastic hearts, great talents, and fine sensitivities to the material. Their contributions to the final shaping and presentation have greatly enhanced the work and made the reading of strikingly “different” material far easier.

Of course our most profound thanks go to all of those named within the book who voluntarily stepped forward with direct contributions, putting aside their rightful veils of privacy in a purely selfless sharing of personal experiences and/or convictions.

Special thanks also must be given to all the beautiful “friends of spirit” who facilitated our access to printed and recorded material and provided warm support all along the way.

Our family took part in the endless discussions of spirit and spiritual psychology with openmindedness and interest. Cindy Stephens Steele helped us transcribe miles of tape, allowing our more direct labors to move a little faster, and all gave unstintingly of moral and intellectual support. So our gratitude must here be expressed to Bob and Cindy Steele, Eric and Frances Stephens, Rose Abrams, Michael and Jennifer Dalto, Stephen and Ellen Pendleton, Derek and Erin Pendleton, and Jeff and Melinda Margulies for sharing our enthusiasm.

Thanks also to “Joseph” and “Susan” for sharing some special moments with us.

The adventure has brought into our lives an ever-expanding circle of friends, and each has touched our lives in very special ways.

We’d especially like to mention the gang from the Gathering Place: Connie, Mark, Doug, Steve, Nita, Sue, Susan, Sally, Maria, Jay, Pamela, Summer, Lionel, Henrietta, Danielle, Lee, Carol, Gary, Jefferson, Arnette, Jack, and all the others with whom we pleasurably

interacted over the months.

And we send big hugs to our friends on the spirit side for their inspiration and direct communication, without which the book would not have been written.

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Twenty-four Years Later

It is often difficult for me to realize that it has been twenty-one years since *To Dance With Angels* was first published. Our book was written in 1987 and we celebrated the hardcover publication in August of 1990.

Over these nearly twenty-five years, some things have changed, some have not.

Life is never static, although we often think of it in that way. Time moves on, and change takes place. The wise Dr. Peebles, who you will learn a lot about in our book, often told us from his home on the spirit side that change is inevitable and much of the pain we experience in life may be because we resist change instead of embracing it and allowing ourselves to flow with it. He also tells us that embracing change is what spiritual growth is all about.

I write this now with my husband, Don Pendleton, no longer at my side in a physical sense, but still very much a part of my life. Don passed on to the other side in October, 1995. He now dances alongside Dr. Peebles, and I'm sure they often get together and kick up their heels in joy! My connection to Don has not been broken. I am even more convinced than ever that consciousness survives the shedding of the physical body.

Thomas Jacobson retired from his spiritual work with Dr. Peebles a few years ago, but two of his students, Summer Bacon and Athena Demetrios have each, for a number of years, carried on Dr. Peebles' communication with us here on this side of the veil through their channeling and mediumship. We wrote about both Summer and Athena in our book.

James Martin Peebles was born in Vermont in 1822, and died in Los Angeles, days short of his one-hundredth birthday. While writing about Dr. Peebles' spiritual psychology I became fascinated with his terrestrial life. He was a teacher, clergyman, physician, prolific author, world traveler and lecturer, a leader in the worldwide Spiritualist movement of the 19th century and was himself, a medium. Throughout his life he was surrounded by what he called his "band of angels," and often received communication, inspiration, and guidance from them.

He was active in anti-slavery, temperance, and women's suffrage movements; a member of the American Indian Peace

Commission; a delegate to several international peace commissions; and was appointed by President Ulysses S. Grant to serve as Consul to Turkey in 1869.

In 2000, I published *Three Principles of Angelic Wisdom*, a follow-up to this book. The e-book edition of *Three Principles of Angelic Wisdom* was chosen as an EPPIE Nonfiction Finalist in 2002, awarded for excellence in electronic books. I enjoyed writing the book with Dr. Peebles and having the opportunity in the book to delve more into his terrestrial life and the parallels between his long life on Earth and his life now on the other side.

The response we have received from readers of *To Dance With Angels* over the years has been very heartwarming. Apparently, for many, not only was the book inspirational, but also life-changing.

Enjoy the angelic wit, wisdom, and love of Dr. James Martin Peebles as the veil between worlds is parted within these pages. The book is structured around in-depth interviews with this grand spirit through the mediumship of Thomas Jacobson, hailed as “the clearest window to the other side.” These frequently startling, always entertaining and illuminating conversations touch upon every facet of human (and non-human) experience as Dr. Peebles freely and candidly regales the reader with his thoughts on birth and death; heaven and hell; past and future lives; ghosts and guardian angels; love and sexuality; cosmic realities...and that is only the beginning.

Our own contact with Dr. Peebles through the mediumship of Thomas Jacobson was life-changing. As writers and researchers of many areas of the paranormal, our studies into life after death and spirit communication was invaluable. Don and I both looked at life in a somewhat different way as a result. The magic and beauty that we both believed life held, was intensified by our new discoveries.

We wrote, more than two decades ago, “This was a book that had to be written as we could not keep this information to ourselves.”

I am pleased to be able to continue to share our book in a new print edition, along with an e-book edition.

It is my hope that *To Dance With Angels* will be considered a classic in spiritual literature for generations to come.

Enjoy the dance!

~Linda Pendleton,

California, August, 2011

Introduction

Do you often have the feeling that an unseen presence is guiding or influencing your thoughts or actions? Do you sometimes awaken in the night with an eerie certainty that someone or something has been there in the room with you—something not exactly human? Have you ever looked up from some private task and thought for an instant that you saw a flesh-and-blood apparition of a departed loved one, or perhaps felt a gentle touch upon your head or shoulder? Do you feel that you have guardian angels, that prayers are frequently answered, or that you often receive information that is not available to you through any of the five senses?

We are here to suggest to you that such feelings and experiences can be very real and entirely valid, and we hope to offer you understanding and encouragement that you may further a meaningful relationship with the wide universe of spirit.

Or perhaps you are merely curious about life in general, who you really are and where you really are, where you came from, where you are headed, and why. Maybe you have been feeling lately that you are going nowhere, that nothing seems to mean anything, that life has come up empty for you or that it is in total confusion.

Possibly we can help you with all of that too. First you need to know that you are not alone in any of this. And then it may be helpful to realize and understand that the earth experience is meaningful but also playful, serious but also humorous, and that you have eternity to work it all out—so maybe you can be encouraged to relax a little, lighten up, and enjoy the process.

A wise old gentleman whom you will meet in this book has told us: “It is impossible to have humor without the ability in a given situation to see beyond one single truth. If you are going to understand your own sense of humor—or lack of same—just go into multiple truths and you will discover the natural humor of the universe—which, in fact, is only wisdom—wisdom that is expressed, that embraces the multiple points of view. And then what can you do except laugh?—at yourself and at others.”

But of course laughter in and of itself is not humor. A fine sense of humor can sometimes make us weep, for there is pathos, too, in all humor, and “the natural humor of the universe” touches us in all its aspects. Who wants to laugh their way through life anyway?

Inappropriate laughter is more often than not the sound of appalling ignorance and/or fear. We hope to encourage you to honor your tears as well as your joy, to honor the human experience in all its ramifications, and to honor yourself first of all.

We undertake this task with a lot of help, so we are not alone—and you approach it in very good company, so you, too, are not alone. Recent Gallup studies have shown that most forms of mysticism are on the rise and growing quickly among middle-class Americans.

In that same vein, the University of Chicago's National Opinion Research Council recently released the results of an eleven-year study that shows that forty-two percent of American adults say they have been in touch with the dead. That same study produced the surprising suggestion that some twenty million of us have experienced profoundly mystical experiences, including healing. But your good company is even stronger than that. The Gallup studies reveal that fully ninety-four percent of Americans believe in a supreme being and that a great majority feel that they receive supernatural guidance in response to prayer or other spiritual communion.

Perhaps your next-door neighbor never talks about such things, but that does not necessarily mean that he or she would not love to do so if given the opportunity. If you feel that way too, you are not alone, and you need to know that you are among a strong majority in your feelings and intuitions. In this book we attempt to encourage you to give free rein to those feelings and intuitions—and more, to give yourself the nobility of freedom to chart your own exhilarating course through life.

Our debt to science and its noble practitioners is so great that one hesitates to venture a word of criticism—but scientists are merely men and women like the rest of us. They err, and they have limitations, imposed by their own approaches to truth. It is not criticism but merely a statement of the obvious when we say that scientists throughout the modern age have tried to discourage and discredit the persistent and growing human fascination with mystical values. Since the scientists to whom we usually turn for answers have pointedly avoided the subject and placed themselves outside it (because they cannot investigate it under their own ground rules), there has developed throughout the world a great unexpressed yearning for some substantiating evidence that life is meaningful beyond the moment, that human existence is the result of something more than the chance combination of chemicals, and that human

destiny is strongly intertwined with some worthwhile cosmic purpose.

We hope to give you comfort in the knowledge that you are among a swelling majority of twentieth-century men and women who have a strong curiosity about their place and their role in this magical marvel called *life*, who want to know where they came from and where they are going, and who want to learn how to make the most of what they've brought here with them.

We also wish to suggest that you have come to the right place to begin or extend your search.

Welcome to our magical, wonderful world of spirit. And may you never be the same again.

1

The Adventure Begins

"There is no death; there is only change.

There is no failure; there is only growth."

Dr. Peebles

The adventure began on a cool and misty spring evening in Southern California as six of us arrived in three cars at an exclusive seaside neighborhood and searched for parking spaces along a narrow hillside lane beneath towering eucalyptus trees. We regrouped in the drive of a fashionable home tastefully set into the flora of an urban forest and chatted nervously about mundane things while taking final inventory of a miscellany of tape recorders and their supplies.

We had been waiting two months for this appointment with spirit. We were four women and two men—ourselves the only married couple. Our interests were diverse. Helen was in her fifties, widow of a top security consultant who had traveled and lived throughout the troubled Middle East for many years, a lady of considerable sophistication who was facing the prospect of growing old alone and was now seemingly filling her days in a search for spiritual enlightenment. She was accompanied by a lifelong friend, Bea, who apparently had come out of mere curiosity.

Susan was a longtime friend and had come with Linda and me. Very pretty, late thirties, Susan was recently divorced and still a bit numb from that trauma. She, too, was a searcher and lately had been experiencing some troubling psychic phenomena; she wanted to talk

to spirit about that.

Joseph was another old friend who lived in the vicinity and had elected to meet us there. He is an entertainer, musician, singer, songwriter—and very good at it—but that is just what Joseph does to pay the rent. The real business of his life is the search; and he is the quintessential searcher. He has been into every awareness gag and consciousness nook that has sprung from the California collective in recent years; Joseph has meditated atop thirty-foot poles and walked on glowing coals in the search for that truth with the capital T. We invited him along because we knew he'd love a one-on-one encounter with spirit, and also because he'd been having relationship problems of late—and if that is not the business of spirit, then what is?

Why were Linda and I there in that nervous group at Palos Verdes? Well, you see ... we had a professional interest. We are novelists, and I had lately been writing a series of novels with mystical slants, so this kind of material qualified for the research budget. But that is not why we were *really* there. We were there because we, too, wanted to encounter spirit one on one, and we'd decided that this could be the place to do that.

We had heard Dr. Peebles twice on a KABC-Los Angeles radio show called *Open Mind*, a three-hour late-Saturday-night weekly happening hosted by Bill Jenkins and guaranteed to open the receptive mind or close it forevermore. Obviously the show was opening a lot of minds—or else there already existed legions of open minds in that broadcast area—because it was a top-rated show and Bill Jenkins was among the most popular radio personalities in a town bulging with same.

Linda was fascinated by Dr. Peebles from the first time she heard him on *Open Mind*. I was impressed, too, sure, and I even grandly condescended the judgment that it didn't matter whether he was legitimate or not because he had such beautiful thoughts—like, you know, judge the tree by its fruit, not by where it has planted its roots.

We took to arranging our social lives with Saturday nights free so we could stay home with Bill Jenkins and his *Open Mind*, where we were regularly treated to UFO contactees, crystal freaks, astrologers, psychics, and all the court jesters who have migrated to the southwestern United States in recent years. In all fairness, Bill had a lot of interesting people on the show. It was, after all, conceived as an open forum of ideas—what could be more healthy

than that in a democratic society? But far and away the most interesting guest, to me, was Thomas Jacobson and his spirit sidekick, Dr. Peebles.

Thomas would go into trance, see, right there in the studio, and bring forth Dr. Peebles. Now Thomas is an engaging guy, very bright and articulate and interesting, but this guy Peebles was spectacular.

He always appears with a rush of words delivered in a loud, clear, ringing voice that rises and falls in eloquently expressive patterns, almost musical in its color and richness. It is a late-nineteenth or early-twentieth-century voice, one that you would associate with the lectern or pulpit, cultivated during a time when a lot of store was placed on projection and elocution, a time before modern electronics and power amplifiers.

I love the voice, yes. I could sit and listen to that voice even if its content were drivel. But this voice does not deliver drivel. This voice delivers pure wisdom and a consistency of view that stretches across every conceivable subject; it delivers warmth, great wit, compassion, and nobility of spirit to all those listeners of *Open Mind* as well as direct personal counseling to those who are lucky enough to get their call in before the switchboard is flooded. Thomas sits there, in a trance, for two hours or more while Dr. Peebles takes the calls and waits out the commercial breaks, kids with the host and keeps the radio audience alternately awed and chuckling.

I wanted to check out the guy in person, sure. Besides, I owe it to my readers of mystic fiction to stay up-to-date on this stuff. And Linda was fascinated. That is why I was there.

Linda was there because she already knew the truth about Dr. Peebles. She knew it much earlier than I did. But I was about to get that truth, too, in probably the only way a guy like me can get it.

Thomas Jacobson met us at the door wearing a sweat suit and running shoes. He's a good-looking guy about six feet tall, weight around two hundred, with clear hazel eyes and a warm smile—maybe just a bit shy or self-conscious about the whole thing himself. I pegged him at maybe forty years old, give or take a couple—about the same age as Joseph. It turns out he was thirty-eight—close enough.

We shook his hand as we filed inside (introductions by first names only) and stood in that early discomfort of invading a stranger's home until he led us through the sprawling house and tucked us into his study, made us comfortable, and helped us plug in our recorders and get it all ready. Then he sat down on a simple, hard chair, closed his

eyes, and went to work.

Ten minutes later my aching chest reminded me that I was forgetting to breathe. I'd meant to be very objective about the whole thing, to watch my companions for their reactions, to analyze Jacobson's body language and other physical actions; instead, I couldn't even remember to ventilate my own lungs. Not that there was anything spooky going on. This was not a séance. The room was well lighted, snug, comfortable. There was not even a table to tip—no crystal balls or Ouija boards or spirit trumpets. There was just this very nice-looking guy sitting there in a sweat suit with his eyes closed and hands folded on his lap, nothing moving but his jaws and lips, talking like God.

But there was a presence in that room, a presence that none of us had brought and which had not been there until Thomas Jacobson went into trance. It was dynamic and electric, and it affected us all.

Joseph's mouth had fallen open at Dr. Peebles's first words and remained that way until it was his turn to ask a question; he was gawking like a schoolboy at his first circus, visibly affected and shaken, as was I. Soon, though, as the personal interactions began, there was as much chuckling and giggling in that room as awed hush. Spirit has a great sense of humor, and great wit. George Burns, I realized, was well cast as God in the movie "Oh God." Spirit kidded us, lovingly chastised us, praised us, taught us, counseled us—individually and collectively—and tried his best to make us understand ourselves.

He told Joseph, for example, to stop being a metaphysical tramp. Not in just those words (Spirit is kinder than that) but he told him that the end of all wisdom is to bring life closer together, and that he needed to lay off the search for truth and concentrate on his relationships. That scored big with me.

Spirit told Helen that there is much in astrology that has substance but that also there is much in astrology with very little substance.

He told her that mental depression is a belief that one has no options, no power, a feeling of helplessness—a feeling of death—a subconscious desire for death to avoid responsibility—that deep depression is a mental form of suicide as self condemns self—that certainly it can be related to biological activity, too, chemical imbalances, but that those chemical imbalances are motivated and created by self. The therapy, he suggested, is to realize that life is

endlessly full of options, that power is self-created, and that death is not the end of anything but an awakening to more responsibilities, more options, endless life. I liked that one too.

Spirit told Susan that she was picking up psychic static because she had closed off other lines of communications with life—that she is too contained, too quiet, thinking that she is playing it safe by turning away from human relationships—and that now what is happening inside her is like a nuclear activity, and that inward movement has become like an explosion, and it should be, so that the passion of her soul and her heart comes into life again as never before, so it is for her to be as lava in a volcano, to let herself come out of her body. How? Through self-expression, by expressing her feelings and interacting intimately with life. I bought that, too, because I know Susan and what she had been going through since even before her divorce. But Thomas Jacobson did not know Susan except as a stranger who appeared at his door in the night and introduced herself by first name only. Same for Joseph, for Helen, for all of us; but the guy had us nailed.

Bea declared that she had no particular question in mind. Dr. Peebles replied with a twinkle in the voice: “Well, then, my dear, we have no particular answer in mind.” Spirit does not invade, you see; you have to ask.

I won’t tell you what he said to Linda and me because it is too personal and there is no way we can disguise ourselves as we have disguised our friends by changing their names. I will say that he nailed us one hundred percent and forever changed the way we think about ourselves, our lives, our reality. But this book is not about us; the book is about you—so I must deliver fair warning at this point: You read further at the risk of learning the truth about yourself. Some people cannot handle that. If you are one of those, please put the book down and walk away.

But as Dr. Peebles would say, you shall inevitably face that truth someday, somewhere, so you may as well get it over with and get on with your business . . . your very, very important business of life.

It is paradoxical that all mankind yearns for world peace yet cannot get along with the neighbor next door; that all mankind prays to God and bargains with God and yearns for the touch of God—for comfort, for inspiration, for understanding—yet cannot feel that touch when they need it most; that all mankind, even those who are most isolated within themselves, reject the idea of their own mortality

and dream of life eternal but scoff at anyone who offers evidence that the dream is more than a dream.

Linda's three-year-old grandson, Brian, gave us quite a lesson in humility the other day. He was looking at a photo of his great-grandfather, who died some years ago, and he asked Linda's mother, Rose, some direct and penetrating questions, as the young do best. "Where is your grandfather?" Brian asked Rose.

She smiled, understanding his confusion over relationships, and explained to him: "He was my husband, your great-grandfather. He is not with us now."

"Where is he?" Brian persisted.

"He died," Rose replied quietly. "He is with God now, in heaven."

"How did he get there?" continued the prosecuting attorney, boring in for the whole truth. "Did he drive his car?"

Rose laughed, searching for the answer on a blank wall of her mind, then she bent her arms and flapped like a bird, gazed skyward, said nothing.

Brian lost interest immediately. "Oh," he said, in closing, "my dad does that all the time."

Mundane stuff, Brian; you bet. No big deal about flying from here to there, not anymore. Routine event. So is dying. So routine that it does not command the interest or even find a model in the three-year-old mind. Heaven could be no different than Cleveland or Disneyland to our Brians. And death has no meaning to them. They may cry if Dad flies off to Cleveland or Disneyland *or* heaven without them, but the tears are tears of separation, not of tragedy, and the mental model of Disneyland for Brian is of roughly the same quality as the mental model of heaven for Rose.

Rose does not know with any sense of certainty where her John has gone. She cannot see him, touch him, hear his laughter, feel his hand upon her cheek—she has but a vague and shadowed trust or hope that he does still exist somewhere in some form and that she will join him there one day. But she is in precisely the same boat as little Brian when his daddy flies off to St. Louis or Kansas City or other esoteric and unimaginable places.

It occurs to me that all of us are in the same boat with Brian but in a much rougher sea. We do not even know where we are, or why, or

where we're going, or how, or even whence we came.

Wouldn't it be nice to know? For *sure*?

So please come along with us beyond the illusions of separation, where self meets self . . . and where self meets God. It is, as the good doctor will tell us, the only business at hand.

If you are still with us, then welcome to the adventure. Our initial meeting with Dr. Peebles, related above, occurred on April 8, 1987, in Palos Verdes Estates, California. We did not directly encounter Dr. Peebles again until June 1, at which time we had intended to state our interest in writing about him and to request his permission and active cooperation. But he already knew about it, and he had some ideas of his own to contribute. We set up a series of interviews and went to work. The result is what follows.

The adventure has begun. It is now up to you to say how far it shall travel. The future truly is in your very own hands.

Doorway to Intimacy

*“The object of all knowledge is intimacy,
and intimacy is love. Ultimately, all is God.”*

—Dr. Peebles

Thomas Jacobson is a most engaging man—bright, articulate, open. He’s a bit hard on himself, in a humorously self-effacing way and, I think, a bit troubled and undecided about the phenomenon within him. He is brilliant, make no mistake about that, and he could do well on his own as a spiritual teacher and therapist, which may partly explain the discomfort he sometimes feels in the shadow of Dr. Peebles. By and large he seems to have accepted the situation and is appropriately awed by it, but still there are moments when obviously he would like to assert his own identity and get some credit for being more than a ventriloquist’s dummy.

He is much more than that, and he deserves recognition as a remarkable man in his own right. Born in Ohio and raised in the small town of Rochester, Michigan, one of three sons of a Congregationalist minister, he experienced a normal American upbringing.

Don’t be fooled by the “minister’s son” idea. He had about the same exposure to theology as any kid who attends church regularly, perhaps not even as much. His dad left theology at the workplace, never imposing it at home, and though Thomas grew up with love and admiration for his father, he confesses that he was never really turned on by the traditional approaches to God.

He did develop a great love and feeling for music early in life, however, and began focusing on that as a career interest while a junior in high school, even though this meant turning away from an almost equally strong interest in athletics. His primary instrument was the clarinet, with emphasis on the classics, and he later earned various prestigious honors and scholarships for advanced study. Midway through his second college year, however, he realized that he was heading into a career as a music teacher and this was definitely not what he wanted to do with his life.

Trouble was, that decision was an entirely negative realization,

bringing with it no motivation whatever toward another kind of work. He felt confused and “defused”—totally adrift with no direction and no point to his life. A counselor suggested that he try a short stint with the military—as a good place to regroup and redirect his energies, develop some self-discipline—so Thomas joined the marines and served for two years with the marine band at Parris Island, South Carolina.

He came out of that experience more confused and adrift than ever. He tried college again; tried falling in love; tried work as a policeman, as a salesman, tried a variety of unsatisfactory pursuits before coming to grips with his real problem: the realization that he was a bum and a drifter and that he always would be unless he could find some *meaning* to life.

He had moved from disinterest to agnosticism to a vague atheism. He felt utterly alone in the world, disconnected from any meaning or purpose, disconnected even from himself because he could not believe in anything.

That can be a rather jarring place to find oneself at the age of twenty-eight. So Thomas committed himself—committed his life, in the real sense—to the discovery of something that he could believe in. This quickly translated into an experience in agony. He withdrew in every possible way from the world he had known, worked at menial jobs for a pittance, barely enough to support minimal physical requirements, and became a seeker of truth. He read voraciously and gave himself tirelessly to every opportunity, every opening for personal growth and understanding.

As a result of one of those openings, he bound himself as a student to a group seeking spiritual enlightenment via meditation and direct inspiration through trance states. His teacher was a man who claimed to be a trance-channel for a discarnate entity. Thomas was not so sure about that, but this teacher “spoke wondrously” while in trance and Thomas came to the conscious decision that it did not matter where the teachings were coming from—he would not worry about that; he could suspend doubt long enough to absorb the teachings and come to a decision later as to where they were really coming from.

I believe that Thomas is still—at times anyway—suspending that decision, even though he has had spectacular success as a channel himself for the past eight years. Dr. Peebles has informed me, speaking through Thomas’s own mouth, that Thomas chose his name

(before birth, as do we all) as a constant reminder of his doubting nature—and Peebles also has spoken with loving understanding of the stubbornness of his channel.

Thomas's success as a channel did not come easily. During the course of an interview on June 1, 1987, he told Linda: "I had made the decision that if I was going to do this, I was going to go all the way—and all the way meant exploring mediumship on purpose, because I felt that if I could have a spirit inside me, it would not be theoretical anymore. It was an amazing time, and also the most painful time in my life. Dr. Peebles had told me [through another medium] that he would be coming through me when I was ready. I just said 'Sure' . . . I wasn't even convinced at the time that he was coming through *him*. But I was taking these classes, a series of guided meditations in which we were merely trying to open ourselves to the possibilities of mediumship.

"These were group classes with ten to fifteen people in the group and a couple of so-called mediums as guides. I think I was challenging something to happen, not really opening to it, and that's why it was so painful, because I was really torn inside, wanting it so bad but at the same time demanding evidence before I was ready to receive evidence.

"I gave it up many times—you know, just gave up and walked away—'okay, that's it, to hell with it,' and I'd walk away, but always being drawn back to try again. I really hated those classes. I felt like such a jerk. But then I began to get these experiences—physical experiences, like involuntary contractions in the solar plexus. I didn't make a big deal of that either, though, at first—it was very subtle—but I was told later that they [the spirits] were preparing me at that time, working with me on my breathing and . . . other internal adjustments.

"I was still very skeptical—there was this push-pull inside of me—love-hate, attract-repel, I was like a yo-yo going out and back, out and back. It was very painful. But I was committed to finding *meaning* to life—because if there was no meaning, then I just didn't give a damn—but I didn't really trust the experiences that were leading me to meaning.

"As for those meditation classes, there were two people who were supposed to be channeling for the class. No way, as far as I was concerned at the time, were they mediums—or was anyone a medium for that matter. Just to let you know my frame of mind at the time, I felt so embarrassed for them; I could hardly stay in the class—

everything I saw was embarrassing to me personally—I just couldn't *buy* all that stuff—still there was the battle inside my head.

“But see, at this point everything was still theoretical—it was all mental, analysis. These ‘spirits’ kept coming through [the mediums] and saying ‘bless you’ and all this lovey-dovey stuff—I mean I couldn't hug anyone, not even a woman, much less a man. I was so isolated inside myself without even knowing it.

“So I was in this class and weeks would go by and nothing would happen, I'd just listen to these two crazy people, embarrassed for them and everything, and still nothing had really happened right up into the last week of the class. So I decided to give up again and I knew this was final. Either it really wasn't real, or at least it wasn't going to happen to me. I mean I came to that right there in class.

“I vividly remember what a deep feeling that was, of giving up. And at that moment—a very emotional moment—I had the strongest contraction I'd ever felt. I mean it was huge—like being hit in the solar plexus with a big hammer—a very strong contraction, almost like vomiting when there's nothing there to come up—with a force . . . as though this huge wind were coming out of me.

“I knew everything that was going on, and . . . he said his name was Ordin and started trying to talk without much success. It was just these guttural sounds. It was awful. You think I was embarrassed before, you can imagine now—I was *so* embarrassed. People told me later that I had turned beet-red. But I didn't seem to be able to stop it. In a way, it was exactly the phenomenon I had been looking for, but then experiencing it—even though it was phenomenal—it didn't really change anything for me. I still had the doubts somehow.

“So that's an example of a series of experiences where I got evidence and it really didn't prove anything, didn't make any difference for me. I was so embarrassed while it was going on. It was so crazy sounding, like my IQ had suddenly gone down to forty. I joke about it now—it's like I wanted Socrates to come through, and instead . . .”

Ordin was the first spirit personality to come forth for Thomas. There were others, as he renewed his resolve to master the technique, but none much more satisfying than that first experience with *Ordin*. And it did not always work.

Thomas continues his story: “I kept trying, and started with meditation groups in peoples' homes. We were all experimenting together. I would put myself in position and it would happen a little

bit, then a little bit more, then I would close off and it would stop—a real tug. It went on like that for quite some time.

“Eventually it reached a point where people were coming pretty much to hear me, I guess, to see me in trance, and it seemed like just about every other time I’d sit down, get ready for it to happen, there would be nothing, not a thing.

“I was furious. I finally went to talk to Dr. Peebles [through another medium]—angrily, I got real angry with him—‘What’s going on? How could you do this to me? If this is real, then why isn’t Spirit coming through? I’m sitting there, people are waiting to see me, and nothing’s going on, you’re not there. Why is it vacant all of a sudden?’

Linda: “Okay, so at this point he was already coming through?”

“No, not Dr. Peebles. I was talking to him about these other, whatever they were, coming through. And he just smiled, inside William [the other medium], very patient and benign, as usual, and he said, ‘Well that’s exactly why we’re doing it . . . so that you understand that it is not you doing it; it is us.’

“I guess I sort of surrendered and relaxed into it deeper after that, and the improvement was rapid from that point on. Several different ones started coming through with pretty good regularity. Ordin, and then this female . . . called Miriam . . . and that was my next humiliating experience. ‘Cause she would come through . . . I couldn’t even believe it, because at this time I was not only totally aware of what was going on, I remembered everything afterward. It was just as we’re talking here now; there were no shades of gray. And she would come in and . . . I was used to this big powerful thing, and instead this was sweet, gentle, a soft little thing just gradually building, at first so subtle that I wasn’t sure anything was really there. But it kept growing and glowing—real slow, though, it was just the opposite kind of experience . . . drove me crazy. The feeling moved into my mouth and started going into this big, huge, ridiculous ear-to-ear grin . . . not the grin of a beautiful woman, to me, but more the grin of a moron, you know, in an insane asylum —oh, God, and . . .”

Linda: “And what kind of voice did she have?”

“Oh, it’s got to be the highest female voice in the history of mankind. So high; I mean you’d think—I thought to myself at the time: ‘Miriam . . . I mean you’d think you’d have a little consideration for my—for me here. I mean, you know, why does it have to be all the way like that?’

“Well, those were my lines of thought. I just couldn’t handle it. She was never able to come through for very long because I was so . . . so chauvinistic, and such a jerk about it. She’s around me to this day, and I still can’t handle it. It was the first I became aware, I guess, that I—well I guess I am a male chauvinist. I can’t handle it just because she’s a female, I guess.

“So . . . that happened, and then Dr. Peebles started coming through—and I was afraid of that . . . because of the comparison with William . . . he would come through and say, maybe, five words . . . barely . . . I mean not him barely but me barely letting him come out, through me, and that was even a greater battle than all the other battles. I did not want him coming through me. It would be ridiculous. I just didn’t want it to happen.

“I wanted it to be some other spirit, not Dr. Peebles, because William was already channeling Dr. Peebles. I didn’t want the comparison—and I thought . . . well, it would seem so obvious to some people that I was taking it on just because I’d heard it coming through William—and there would be all these comparisons.

“But over a period of about a year he kept coming on stronger and stronger, so I just quit fighting it. And I asked him—I didn’t like different spirits coming through—it was as if I were being ripped up and down and it was very uncomfortable—so I asked Dr. Peebles to fix it so I could just have one spirit coming through, and that’s the way it’s been.”

That is the way it has been, indeed. “Doubting Thomas” has apparently become a favorite channel for Dr. Peebles, although he does continue to work through many other mediums around the world. George Meek, an East Coast researcher, refers to Thomas as “one of the clearest windows [to the other side] in the world today.”

We purposely set it up so that Linda would conduct the first direct interview with Thomas as Thomas. Then it was my turn, a short while later, to converse directly with Dr. Peebles. It was quite an experience, and I found myself stammering through the early part in almost total subjectivity. He was patient with me, though, and gentled me along with warmth and humor until I could settle down and ask the questions I had prepared. I still found myself often wandering from my own format, diverted by things that he had brought forward. It is such an electric experience—a truly intimidating confrontation—that sometimes the mind almost glazes over in the attempt to handle what is going on there.

Despite my nervousness and the total flight of my professional objectivity, we did get some amazing stuff in that first interview. It had been my intention to begin with very mundane subjects and work gradually into the deeper material. However, as you will see, the very first “mundane” question elicited a response that became very deep very quickly. I transcribe that for you here:

DON: Could you describe for us, as you understand it, as it is from your point of view, the process that we all now know as trance channeling, and give us an idea of how it really works?

DR. PEEBLES: The state of trance is accomplished by any personality of life on earth suspending self-interest, suspending one's self-image, suspending one's own drive and passion. Trance channeling, or the state of trance, is an automatic and natural space where different zones of time and vibration converge into a powerful explosion. The explosion is so rhythmic and so equal in its mathematical relationships that the point of contact—the human mind and heart, for example—is almost sung to sleep, is induced into a state of calmness, of sleep, of total acceptance of another being, another presence, another point of view. There is no greater love in life than the doorway through what is called trance. This is accomplished, for example, in your day-to-day lives through sleeping at night, night sleep; when you go to sleep you are going into your own deep trance, by suspending significantly your fears of the day, your self-interest of the day, your assumptions of the day. Thereby you enter in an act of love, of intimacy between yourself and the universe, yourself and the rest of the planet Earth, yourself and other points of view. You surrender into contact, into oneness, through merging yourself with the rest of life. Obviously this is activated through certain beliefs, self-created—even illusion, if you wish, of safety from the rest of the world. Ironically, what takes place is that self becomes intimate, becomes one with the rest of the world, as a result of sleep, in your astral body and in your spiritual mind. Trance is also accomplished in daydreams, precisely the same as that of sleep, but with a little bit less surrender. This is a state of invention, problem solving, innovation, revaluation, where one's points of view are again suspended or laid aside or at least relaxed for a moment, and through the doorway of the imagination and the house of fantasy come forward new structures, structures that can become reality if the conscious, cognitive mind chooses to present them to the physical world. Because in the state of daydreams, approaching sleep, there is less and less demand by the critical mind for exactly what you were talking about, Don—less demand for the validations, for the

credibility, and more for faith or simply fun in unusual points of view. And that is when true problem solving, invention, insight, become successful. As well during the state of orgasm and after the state of orgasm, in sex, physical sexuality, is a state of trance. Again the result is intimacy, contact, oneness, surrender of self—a pattern, a vibrational pattern that is so equal in its mathematical proportions that the point is lost, the self-image is lost, for a moment, and there is union of the astral body with the universe; it is—a fertile ground then is created; and immediately after the orgasmic experience, as well, is a time of great insight, great invention, and, of course, healing. Do you understand?

DON: Yes, I do. And beautifully put. Thank you. That is quite a remarkable insight into the mechanics of sleep.

DR. PEEBLES: It's a fascinating study for even greater depth, because again, Don, you see . . . people fall asleep either because of their exhaustion from resisting or fighting the world, or desire to prove self to the world—the exhaustion is so great that even fear is bypassed or overcome—or more readily, more often, it is because fear is suspended long enough to surrender sufficiently into a state of love, of bliss, but . . . because one is in the bedroom and doors are locked, they feel safe. Well, the challenge of life, the magic of life, is how can you create that same attitude out there in public as well as in your bedroom. You'll have the same results, that good feeling you have after you've had a

good night's sleep. That is intimacy, you see.

DON: Yes, yes I do. It brings up another interesting question. Is this why infants will fight sleep so hard?—that will to remain conscious—does this have to do with fear or unwillingness to surrender?

DR. PEEBLES: Yes. Both. Newly upon the planet Earth, in some cases it's a drive more than a fear, to be awake, to be alive—"Let's get on with it! I want to be fifteen years old now, not fifteen months old." It's a genuine excitement, more often than with the adult. However, on other occasions it is a fear—a desire to crawl back into the womb—and to crawl back through the womb to the spirit, upon the newly born. However—again, more often than not—the infant and the child are in a state of sleep, you see, are in a state of trance, the soul slightly projected from the body, floating around, eyes asleep, the nipple of Mother in the mouth, a feeling of security and love, an understanding that Earth is a place of contact—"for here is my mother, giving of

herself to me. I feel held, I feel warm. Earth is not just a place of survival,” the spirit says to itself, “but a place of love; here is my mommy.” And as discipline comes into childhood—more often than not from the father—then life becomes more real in some ways but also the spirit and love become less real. And this concept is something that educators and families will concentrate on more readily, more directly as the years and decades pass. But more often than not, the child is asleep in a state of trance as a bridge from the spirit world and trying to come alive, trying to be more and more awake and in the body. You understand me?

DON: This is why in infancy the sleep periods are much longer than they are in adults?

DR. PEEBLES: Yes, exactly right. As the spirit comes forward . . . if the child was not able to have that state of trance and extended sleep, in many cases a psychological disorder would come forward and become so prevalent that there would be a psychological suicide or an actual death—suicide in the physical body—for Earth is a jarring experience for the spirit coming forward in the way that birth is taking place in some so-called civilized societies, and as birth becomes more gentle—the use of water, the use of sound and soothing environments—the bridge will become more rapid and the result will be the need for less sleep in the child. And they’ll become more alert more rapidly, you see.

LINDA: What effect, if any, does difficult natural childbirthing, where there is a lot of pain, have on the baby and the mother?

DR. PEEBLES: The difficulty of natural childbirth, all right, let’s see here . . . well, to address this is first to address certain implications inherent in the question, I believe, Linda, and that’s the nature of pain. We see pain as a blessing, not as a curse. It’s a signal to create change, and to identify resistance. It is quite possible to bear child in a—as you call it—a natural state with very little pain. It’s all equal to degree of resistance on the part of the mother—fear of failure and so forth—and upon the part of the child coming forward—fear of life—and, according to that mixture, there is pain.

Use of anesthesia, chemicals, and so forth, to minimize and put aside the pain, is certainly an act of love, but in effect it reinforces in the child a priority of avoidance, avoidance of pain, avoidance of confrontation, avoidance of directness—very subtle influence but relevant nevertheless. So we encourage natural childbirth with proper supervision. There would be spiritual counseling before that birth

regarding the nature of life and death, relationship between child and parent, where parent is a hostess and a host more so than a mother and a father feeling responsibility to sculpture the body that is about to come forward.

There would be a clear spiritual discussion about the purpose of birth unto Earth, and so forth, all of which would equal a much greater sense of relief, and thereby a desire to release and surrender rather than to resist, so that the muscles of the abdomen and the body are used with the intention which is to facilitate the entry of the child into the world.

This muscular activity is resisted more often than not, and so it is experienced as pain and trial instead of joy and love.

LINDA: So the use of meditation or the Lamaze method with the breathing—natural childbirth methods—that just helps to—

DR. PEEBLES: Absolutely. Whatever pain might be taking place is a healthy, important communication that both the child and the mother are cultivating and aware of before the fact. I believe your original question was phrased from the point of view of the child—"Is the pain of childbirth traumatic to the child?" Well, the answer is yes, it is traumatic. But it is healthier for the child, in the long run, to allow the pain of birth, whatever be its level, to manifest, to take place.

So often the child has come forward—you know, we see some human beings walking around for years in a mild dream state, in part affected by the anesthesia given at birth. You understand me.

DON: There is another effect that is frequently noted—that is the baby who cries all the time, literally, night and day. A whole new branch of pediatric medicine is developing around this problem. Puts a tremendous stress on the household because it seems that nothing can induce these infants to stop crying. This syndrome is often given as the cause of some child abuse—apparently some parents go a little crazy with this incessant crying for about the first six months of life—so it is a serious problem. Could you comment on that?

DR. PEEBLES: Yes . . . if you were able to engage these children in verbal discussion, you would find that they are living out nightmares, nightmares within the soul before they were born. As statisticians and professionals in the health field look at numbers of children with this effect, there is, of course, a desire that it have some chemical or biological source, that is understandable.

Whatever such source might be there, however—when the child cries constantly and no physical reason is obvious—is only subservient and responsive to the spiritual psychology, a dread of life, a belief that there is nothing outside the nightmare. And then the greater experience of physical reality, a change of reality within the body, magnifies and exaggerates the very same nightmares.

A possible resolution of this problem is for the mother to be guided into her child as a translator or facilitator between the healer and the baby—to understand that the mother's mind can enter the child's mind.

That entry, with proper guidance by a therapist, can bring forward clear emotions and stories as if that child were an adult, so if a therapist communicates with that level of awareness, then within a period of, oh, thirty days—sixty at the most, I believe—there can be total resolution of this condition. The child would for the most part stop crying, and within sixty days if not sooner. You understand me.

DON: Yes, thank you. I think that may be very helpful to a lot of people. The figure I have heard is one in ten children suffering this problem.

DR. PEEBLES: Yes, well, it's about . . . four in ten are souls who have lived often on Earth. Another two or three out of ten are souls who have lived on Earth before but not too often, relatively new, and the other two or three are souls incarnating for the first time. The one out of the ten who live inside these nightmares are more often than not the middle range, those who have lived less frequently on Earth but are not new nor old, experienced on Earth, and are in a state of shock, feeling that they are in the midst of some kind of unfair punishment by having to reincarnate again.

To the disbelieving mind who might read these words or hear them, this would sound as fantasy, of course, but I say if you apply the process prescribed with sincerity you will find clear results of success. Not a hundred percent, for there is free will within the human, within the soul, no matter what the age.

DON: So the mother should try to engage the baby's mind with her own mind—

DR. PEEBLES: Yes. For example the mother will hold the child to her bosom and there would be loving and firm suggestion, tones, that the mother surrender her self-image and regress herself into her own womb, during the time of labor.

When she begins to live that out, then the therapist will more likely than not achieve some real success in helping the mother project her mind into her baby, at which point the therapist can take the child backward to a moment just previous to incarnation into her womb. The child will then be encouraged to see the light of Earth through Mommy's womb, and to allow that light to pierce the nightmares brought from the spirit side.

Then the child can be brought forward into a reenactment of birth—through soothing sounds and images that reveal Mommy's great love for this being, for has she not given of herself that this soul may journey again upon the earth?—does he not suck at her breast and enjoy her total care and devotion?

These movements of the mind, through Mommy's loving heart, will clear away the fog and allow the child to wake up to the light of day on Earth. It will be successful more often than not. There will be exceptions.

Some of these children, for example, believe that they are in eternal hell. They believe they are in a region of the universe which, according to previous beliefs, is eternal damnation—and so how could they possibly believe that they are finding love and nurture? They believe that they are just going through another part of hell here, through their mother. It's a terrifying experience within themselves. That is one example. You understand me.

DON: So these babies are actually frightened.

DR. PEEBLES: Petrified, yes. It is a crying of the soul, in other words, not just of the body, as some would prefer to believe.

DON: We need to talk about this more at a later time, maybe as part of an in-depth look into the problems of early childhood. For now . . . could we talk a bit more about channeling? How do you know when Thomas is ready for you to come through him?

DR. PEEBLES: Well, if we waited for that, you know, we might never come through! So we don't wait until he's totally ready; we wait until he's approaching that . . . oh, as long as three minutes, while he is trying to fully dislocate . . . uh, disassociate from his experience, his physical experience, then we come forward. Ask Thomas about this — he has a pattern, a series of inner movements he makes that would be interesting to you, that are very specific. When he's completed that last particular movement, we have an agreement—we're very aware of it—then we come forward, but he's not totally gone yet. We have to . . . we assist him out of the body by the force of our presence. That's

accomplished through union, not disregard for Thomas, it's a very deep love affair. He is held—he is, uh, as a child in the bosom of mother—he is taken and held in great love, he is nurtured and invited to another vibration.

DON: So it's not a matter of him just being nudged aside.

DR. PEEBLES: No, it's not force. No, it—it's a—I'm not the only one here. There is myself, Dr. Peebles, but there are other beings and teachers here, and some of them work solely with the channel. Others work with the people in the room, such as the two of you, to help you go into a state of trance so you hear a larger depth of truth . . . about self, you see, and the world. Otherwise it might be difficult; so, everyone's lullabied a little bit—you, and my channel, and even ourselves; we all just relax and come together.

DON: Sounds wonderful. That partly explains, then, the almost total subjectivity I'm experiencing here; I'm being lullabied. Well, it's a nice experience. Thank you.

I have been asked to clarify something with you. Some of us have difficulty understanding how it is that

you and other spirits seem almost at the beck and call of the channels—that is, the instant availability that allows a channel the confidence to schedule an appointment and assure someone that the spirit will be there for them. I have been asked about this. People wonder if this doesn't somehow interfere with Dr. Peebles's life or process or whatever is happening in the spirit world, or are you always instantly available for this sort of thing?

DR. PEEBLES: Well, first of all, for the vast majority of spirits it would be an interference. Correct. Most are not involved with the planet Earth but are involved with their own lives, and it is best that they not have anything to do with the planet Earth; quite correct.

Whoever said this, they are—there is accuracy, there is truth in their belief, their statement and question; however, there are a few spirits, such as myself and others, whose life is communicating with earth. That is my joy; that *is* my day and my night; that is my greatest joy. It is both my greatest recreation, greatest pleasure, and most extraordinary growth, to continue to communicate with the planet Earth, and so it is not a detour or an inconvenience, it is a blessing, it is an act of love.

It is a total love, and to come forward at what some humans would call the beck and call is in fact merely an act of love on our

part.

We *want* to be there. Why would we want to hurt or disappoint anyone and not be present when they call upon us? We want only to be loving and to respond and to be available and it does fit, in our case, to *our* life which is communion with the planet Earth.

It is further of value, for any soul who asks this question, and a reasonable question, why would they think—why would they ask a question in those words where there would be a suspicion for a spirit to always show up, to always be available in love?

So when someone asks that question, they must look into their own life. Do they have a fear of always being available to someone?—at their beck and call? Do they call it beck and call and feel it as demand?—and when they become more loving enlightened, instead of feeling they are being called and “becked,” will they instead realize that it is the greatest experience of life to respond . . . to respond to life, not to remain separate? Do you understand?

Yes, I understood that I was conversing with a being who could not be offended by impertinence or disbelief. This was almost like a conversation with God, and he was being so patient with me, so lovingly patient, allowing the dumb questions and treating them with respect the same as a sensitive father sitting down with his little boy to straighten out a misunderstanding.

I have found this to be characteristic of Dr. Peebles. He is not defensive, nor is he offensive. He communicates with respect, and he is always as direct as is possible when discussing difficult concepts. Another characteristic is the consistency of his message and the character of his thought, no matter what the subject. There are no direct contradictions anywhere, though the conversation may range from theology to quantum physics to classical metaphysics, and he often synthesizes spontaneously from several different disciplines in making his points.

My biggest problem throughout has been to remain objective and to question realistically from a human intellectual point of view instead of continually nodding my head and saying, “I see.” What he has to say is always so totally sensible, so thoroughly packaged, that you’re always being challenged to ask for more than he is giving. I always feel totally relaxed and at ease in his presence, but I also feel totally awed much of the time. It is, yes, somewhat like a dialogue with God, but Dr. Peebles would reprimand me gently for saying so.

3

Illusions of Separation

*“The greatest illusion is that you are alone;
never are you alone. The second greatest
is that you are unloved; you cannot escape love,
for it is the invisible essence of all things. “*

—Dr. Peebles

Faith has been defined as a willingness to believe without proofs or evidence. Skepticism is the opposite case. A true skeptic will insist that any inquiry into truth must be a process of doubting, and he will demand overwhelming proofs and evidence to support even an obvious conclusion.

“The sun is shining today,” I declare.

“I doubt it,” replies the skeptic.

“Look out the window,” I suggest.

This is where we sometimes get into trouble. A reasonable skeptic will look out the window, note the sunshine, and become a believer. But not all skeptics are reasonable. Suppose the skeptic demands that I bring the window to him before he will consider changing his point of view. Or suppose he involves me in a pedantic discussion of the meaning of the words *sun* and *shine* and *today*. Or, as the worst case, what if he goes to the window to check the truth of my proposition just as a heavy cloud moves in front of the sun? He may never believe me again about anything. “Don lied to me, told me the sun was shining; it wasn’t. Don’t believe anything that guy tells you.”

Everyone reading this book knows a skeptic and probably has operated from the skeptical point of view from time to time. We all do it. Often we are not only skeptical but also downright cynical, especially in the areas of politics and commerce. It becomes a learned point of view. Aren’t we usually somewhat skeptical of product claims in television commercials, cynical about campaign promises? We learn to be discriminating, don’t we, because we grow accustomed to being misled—and it is simply common sense not to accept everything we hear on faith alone.

We even begin to equate skepticism with intelligence, and sometimes our skeptical reactions are primarily to guard against being thought a fool. The Smothers Brothers have raised this type of reaction to high art, the one brother being cast as something of a half-wit but still smart enough to think that the other is trying to make a fool of him and so he is constantly on guard, skeptical of statements which would be perfectly acceptable to any intelligent person. With the Smothers Brothers it is hilarious comedy. In real life this brand of skepticism is anything but funny.

The true scientist is also something of a natural skeptic, necessarily so because of the dictates of his profession. This form of skepticism can also be exaggerated, however, with similar results. If the scientist demands that I bring the window to him, then refuses to look through it except with a device that blocks sunlight, how am I to demonstrate to him that the sun is shining? If you took a camera into the deepest jungle and wished to demonstrate the miracle of photography to a witch doctor, how could you convince him that you had actually captured his image inside the camera if he demanded that you develop the film in broad daylight with the whole tribe looking on?

Skepticism is a natural and healthy exercise of human consciousness, but it can also mislead and defeat us when not exercised intelligently. Just as skepticism is not synonymous with intelligence, science is not synonymous with truth. The entire history of science has been revolution, not evolution, with today's "truths" becoming tomorrow's lunacies and vice versa. What many scientists do not bother to tell us is that "faith" is the true engine of science, skepticism merely the brakes. The "scientific method" does not produce scientific breakthroughs, it merely verifies them after trying its best to discredit them.

Even in its purest form—as a means to evaluate knowledge—skepticism is mere negativity. That's okay if it is exercised intelligently and with a desire to learn the truth. It is not okay if the skeptical attitude is merely a mask worn by a closed mind trying to hide from truth. This closed-mind form is what we had in mind when we raised the question with our friendly Spirit. It bears directly on any discussion of the "illusions of separation," so we wanted to discuss that aspect first.

DON: You've always been most patient and thorough when responding to skeptical or merely curious questions, uh . . .

DR. PEEBLES: Certainly; because the skeptic truly is the lover who wants to understand. The skepticism is worthy of attention but not as *the* priority.

DON: He's just working through his blocks, in his skepticism?

DR. PEEBLES: His fear of being in love. Uh, his or her. It is more often *he*—those *males* of the planet Earth—hear us, hear us! It's time to experience more of the female inside you! Go ahead and shake and quiver at the concept, but open to the female inside of you, my friends. There is a magic place, as yet not taken advantage of, understood, and expanded to its greatest power. The experience of skepticism is a—really!—a soul who's afraid to fall in love, afraid to let passion overcome him and who almost desperately wants to stay in control of everything within him and around him—and skepticism becomes a brilliant, perhaps subtle technique to maintain that state of control. So it's really not intellectual, it's really not an exercise of the intellect, it's really not even a state of disbelief; it's a desire, a plea, in times of desperation, to maintain control; and the fear of falling in love is one of losing control and then finding oneself alone again through rejection. You understand.

DON: Yes, I do. I would like to make note of the fact that there has recently been established in this country a professional organization of skeptics who have taken it upon themselves to shoot down the various phenomenal ideas and interests in the public mind. Could we interpret this as being a mass defensive mechanism . . .

DR. PEEBLES: Yes, it is. And really the numbers are very small. The organizations around the world, religious and otherwise, who wish to understand and who do believe, are a thousandfold more numerous, and that's because the truth lies therein. The skeptic—again, however—is the lover—we love this organization. Indeed, it has been somewhat through the inspiration of the spirit that they have organized themselves, and we support them in their work; for this will prove to themselves their own passion. They will realize that they are not objective, but instead they have passionate points of view that they wish to maintain, and through their collective reinforcement they will become increasingly clear and honest about their own bias rather than demanding to isolate the bias of another. Furthermore, it's their way of coming to God, and it will lead them to God, because the truth is contained within the spirit, within God, the magic of life—so they are accelerating their quest and they will find the truth, one by one by one.

DON: So you see it as a positive movement.

DR. PEEBLES: Yes, yes we do. That doesn't mean we're going to address them in their terms all the time. Sometimes, yes; not all the time.

DON: I would think that probably many people who think of a spirit teacher would have an expectation that a grand Spirit such as yourself, or a spirit teacher, would be almost totally concerned with theological issues. I'm sure you know what I mean. Would you care to comment on that?

DR. PEEBLES: Yes, uh . . . the spirit that wishes to teach and to learn is concerned with truth . . . truth as translated through the human mind, and the philosophies of the universe—or as some might see it, the physics of the universe. What are the relationships?—one particle to another particle? What is their give and what is their take? What is their response to each other? The relationship between the smallest of particles is relevant and reflective of the relationship from one human soul to another, for example. And so it is impossible to avoid the philosophy of life, or the physics of life, when one quests—one wishes to understand God. There is no other search. All activities of life, business or commercial world, be they the educational world, be they the world of the child, or of the elderly, the ill, the handicapped or the healthy, be they criminal—each and every one of them is a search for God. There is no other subject. All subjects are contained therein. So the higher perspective, if you wish, is a little more direct about that. You understand.

DON: Yes, thank you.

DR. PEEBLES: Theology is the search for God, to know the purpose and meaning of life. Translated, it is the belief of God translated by mankind. It is worthy of greatest respect and reverence; however, mankind all too often finds not only permission but comfort in delineating and isolating and intensifying illusions of separation rather than diminishing the same through the search for God. It is a great paradox, similar to the great paradox that all humanity craves intimacy, in one form or another, and yet for all humanity that is the greatest fear—intimacy. It is the paradoxes of life that can be studied to understand higher truth.

We would like to add the observation that the issues of skepticism and faith often have that contradictory context as well, most notably when one has been exchanged for the other and from one extreme to the other. Saul of Tarsus, for example, persecutor and bitterest enemy

of the early Christians, was “converted” by a remarkable personal experience on the road to Damascus and, as Paul, became the virtual founder of the Christian Church and staunchest defender of the faith. As the opposite case, consider anyone you know who has been betrayed by love and now is cynical about romance.

Both skepticism and faith are dependent upon one’s perceptions of meaning and purpose in the world about, and are the reactions to those perceptions. The mainstream of modern psychological thought tells us that the way we perceive the world, as well as the way we react to those perceptions, is produced from childhood models of reality which often are greatly distorted and can produce inappropriate behavior in the adult.

When Dr. Peebles speaks of the illusions of separation, he is referring to a basic, all-encompassing and all-pervading state of consciousness that perceives, identifies, and defines the world in which we experience being at this moment. This world we inhabit is very real—no illusion—but our perceptions of it create the illusion that our world is composed of material aggregates that exist separate and distinct from one another when actually there is no such separation, no real distinction, except in consciousness.

Our particular form of consciousness operates at a frequency of being that resonates with certain aspects of the total universe but not with all aspects. What we perceive, then, is limited to a narrow band of effects and we never glimpse the true cause of anything. Imagine the effect if you were seated in a darkened drive-in movie with no screen. You would see only a beam of light passing overhead and disappearing into the distance. If you turned and looked behind you, perhaps you could note the source of the beam as it flows from the lens of the projector, but you would be hard put to explain the beam as anything but light if you had never seen or heard of a movie projector. You would be even harder put to infer a forty-million-dollar collection of Hollywood talent and expertise that infuses that light with purposeful activity.

That beam of light is actually just that and nothing more, a beam of light, but a beam with certain programmed interruptions and discontinuities that will appear as reflected patterns of light and shadows that seem to be constantly changing pictures of people and objects if someone erects a screen to intercept the beam. The genius of Hollywood is realized upon that screen, diffused into nothingness without it.

It seems that our brains function somewhat as a movie screen making sense of a flow of energies in which we are totally immersed. What results is called consciousness, but it is a limited consciousness because our “screens” do not react to the total energy available. We therefore experience distortions of the total reality, and the particular limits within which our consciousness operates cause us to draw certain incorrect conclusions as to both the nature and the source of the experience.

Some of these conclusions are what Dr. Peebles has in mind as the illusions of separation. It is a difficult subject, hard to grasp, maybe even harder to believe. But let us try.

DON: When you are present, Dr. Peebles, expressing through Thomas, are you actually here with us?

DR. PEEBLES: Oh very much, yes.

DON: You are sensibly aware of the environment?

DR. PEEBLES: Well . . . some difficulty there, Don. I—it’s—I’m really locked into this body, and so I don’t visually see you. When I’m out of this body I don’t visually see you as you see each other. I see energy patterns and waves, like heat off hot tar, but with color and change and movement —panorama, panoramic. In my channel I see blackness. However, I work with other spirits, and I am able to sense you through *some* of my channels . . . oh, you might call them psychic, sensory ah . . . ah . . . doorways of his brain, of his mind. This is where the channel can be very valuable, very important, very significant.

DON: We have noticed in the past when you have been counseling an individual that often they will be across the room from you, while Thomas’s eyes are closed—and they are perched on the edge of their chair and almost wringing their hands as you speak to them, pursing their lips and preparing to break in, to speak while you are speaking, and we have seen you pause, evidently aware of their desire, and give them permission to speak. Is this . . . is that an example of the psychic sensitivity?

DR. PEEBLES: Yes. It is not because of any physical vision. It’s because between all life there is connection, there is synchronicity, there is a field of energy that is disturbed or affected by every movement and every thought—and the thoughts, the emotions behind the physical wringing of hands or pursing of lips is much stronger and . . . the thoughts and emotions have a much more dramatic effect on the field of energy than physical movements. And

so in turn, it's like I'm on the end of the rope over here, and the rope is being shaken—and I can feel it, you see.

DON: Yes. Thank you. Uh . . . we know you here as Dr. Peebles. And apparently that is how you were known in your last previous incarnation on earth. Is that how you are known by your contemporaries in Spirit?

DR. PEEBLES: Oh, hah! I didn't think you'd ask that so quickly, Don! Yah, you're way ahead of the game here, aren't you? All right. Let's see here. . . . We're going to wait a little while on that one.

DON: Okay.

DR. PEEBLES: I'm not sure we want to talk about that *too much* in your book. It might become a distraction. So . . . please . . . keep the question and please ask it again . . . some other time. I want to talk with some others about that.

DON: Okay, **we**'ll skip that for now.

DR. PEEBLES: You might want to keep it simple right now. Dr. Peebles period. But we'll see.

DON: Okay. We have noted—

DR. PEEBLES: But you're right in what you are feeling. There's lots of other stuff going on. I am Dr. Peebles and I am many other things.

DON: Oh, very well, thank you . . . uh, Linda and I have both remarked on your amazing ability to show intimate knowledge of a person just from a first-name identification. Could you discuss how that works?

DR. PEEBLES: Well, there are several patterns here. First, when people give their first names, they, uh, in subtle ways . . . are unlocking their own selves. When you say your name, Don—in fact right now, Don and Linda, in a moment—not . . . just a moment, I'll ask you to say your names and *feel* the energy change inside you and around you as you say it, as if you are introducing yourself . . . you are opening yourself, you are opening your . . . ah . . . your vibratory channels and always revealing yourselves in energy as you say your name. Now I perceive and wish only to perceive and receive that information your soul will give. We have no desire or need to enter into the center of a soul without self-revelation from that soul, so even though it be unconscious, nevertheless the soul of the questioner begins to reveal itself, saying in effect to the spirit: "All right, Spirit,

now's the time, here's the part we want the conscious mind, the personality, to hear . . . to look at . . . to think about . . . to be confronted by, even, albeit in pain . . . here's the free association, the free memory . . . and do with it what you will." So it is that which is offered by the soul of the questioner more so than what we offer that unearths from beneath the soil a hidden stone. Now, without question it takes . . . some skill, and particularly love for an entity—whether it be a discarnate spirit or incarnate spirit—to respond and translate and apply and, ah . . . to suggest proper relativity between all the diverse information, to be sure. But it's all really an act of love. Do you understand?

DON: Yes. Thank you.

DR. PEEBLES: The question is an act of love from the questioner, who loves himself and the world enough to invoke that information.

DON: It has almost the same connotation as . . . surrender, as your channel going into trance.

DR. PEEBLES: Ah, yes. So right now why don't you—as if you're introducing yourself—just say your first name, Linda.

LINDA: Linda. [Very quietly.]

DR. PEEBLES: Oh, no, no, do it again. Little more—little slower, [kiddingly] a little more sincerity there, Linda! I am Linda!

LINDA: I am Linda.

DR. PEEBLES: Now, did you feel any change?

LINDA: Yes.

DR. PEEBLES: Don't lie! [Spirit is having fun, here. It is blowing our minds.]

LINDA: No, I . . . felt a change from the first time.

DR. PEEBLES: So did we! Good work! [Spirit seems to have a special feeling for Linda. The voice is always warmer and more "twinkly" when he is speaking to her.]

DR. PEEBLES: Don?

DON: I am Don. See what you mean, yes. [I am suddenly feeling stark naked, so I keep right on talking.] You know, that—that really makes me think—how difficult it is for some people to speak their names to others.

DR. PEEBLES: Exactly. [Spirit is twinkling at me now.]

DON: How some people seem to be shrinking from—from identifying. . . .

DR. PEEBLES: Exactly. Just think of the terms of normal relationships—person to person—and how others and how you say your names or don't say your names—when you say your name it's always with different notes, you might say. It's relative—if you were to record one person saying his name to twenty different strangers, twenty different occasions, twenty different days, you would not find any significant similarity between the twenty occasions. The name would be said differently each time. You would find similarities relative to the degree of vulnerability of the soul, but it's a sign that is very indicative of whatever communication is about to take place. You can anticipate it by how you say or another says the first name.

DON: Very interesting, yes. Names have fascinated me for a long time. I did a little expository sketch in a recent novel on the significance of names and naming. When a being has had multiple lives on earth, and therefore presumably has lived under many different names, what is the significance of a name in the spirit plane? Is there another name, a spirit name, that identifies an entity for all time?

DR. PEEBLES: Sometimes. But your name in your current lifetime is the culmination of your soul. And that's in part how you chose a name for a current time. Now, when I say culmination, that does not mean inclusive of all attitudes you've ever had. It means inclusive of the deductions you've drawn, to this point, that are most relevant for you. So you are asking the world to call you—whether it's the world of the spirit or the world of earth—you are asking the world to identify you by a certain tone, series of tones, that in effect unlock the door of those toys that you want to play with most, so as to grow and to learn. So, for example, my channel Thomas wanted to be called Thomas so he'd really keep looking at the doubt inside his soul—doubt about God, about himself, about the spirit, about life, about his intelligence. You hear him talk about that all the time, don't you—and, uh, and also the great compassion of Thomas, so that he will discover and feel the great compassion within the Thomas of himself, for he has been Thomas before. There are very different specific reasons for choosing a name, but it's all to unlock the door, and that continues on the spirit side as well as the Earth.

DON: As though each new incarnation represents a new plateau

of development and that is now *who* the person is, who the being is.

DR. PEEBLES: Yes. It does include the past.

DON: Well, now—is the separation between the Earth plane and the spirit plane a real separation?—or is it an imagined separation?

DR. PEEBLES: Ah, very good, no, it's not real. It's an imagined separation, right. In the physics of your perception and experience you can note great ranges of diversity in sensory perceptions. Nevertheless there is a greater value in understanding similarities rather than differences, as you have inferred. So, in reality you see there is no such thing as the spirit side. There is not a spirit side. There—it's all one universe and one world with different localities inside it, and right here among physical life as you know it is interspersed spirit life, and it is according to the faculties of perception and reception of each individual as to how much they feel moved or affected by other parts of this reality called life, which includes spirit side and Earth side. There have been times, mostly in unwritten history of Earth, and in the so-called future, where that will be bridged dramatically. It will be common to communicate with Spirit as you're walking around. There are some societies in your history who have done this, who bridged that, but they were just called . . . uncivilized! That's all, you see, then everyone gets to ignore it.

DON: Uh-huh. So . . . we tend to think of life on Earth as biological life . . . but you're saying life is life whatever the . . .

DR. PEEBLES: Absolutely. Right. If anything, if one is more dead than the other, it's biological life. But that would be an unfair statement. If one must judge and compare, it would be that way.

DON: So if we insisted on thinking of separation between Earth and spirit, it would be improper to think of separation in spatial terms such as light-years, miles, hours—but it should be expressed more as a difference in vibration or frequencies?

DR. PEEBLES: Exactly—frequency, vibration. And there are a variety of localities of vibration according to the mindset of different spirits. The frequency can be very much slower than your visual color spectrum, and often it is much higher frequency, beyond your color spectrum. Uh, X rays and . . . so forth.

DON: I see. Well, on a scale of zero to ten, with man at zero and God at ten, where on that scale is the spiritual realm?

DR. PEEBLES: Well, the spiritual realm of teachers—what

humans perhaps too often would call *master*—is the nine, the realm of nine. Ultimately, from the absolute highest perspective, we would have to take exception to your scale and remind you that everyone is always part of ten, everyone is ten, right now, no matter what their self-image, you see. But from the place you're looking, the way you ask the question, the locality of the teachers that we are, and others, it is of nine. But nine is the number of change, and the great wisdom of the true masters is not only the allowance of change, it's the ecstasy of change. For change is perceived not as separation, in a linear way, but as a voyage that is circular or spiral in nature, so that you are always participating in different realms of the divine, of ten, of God. So nine accepts change. Eight and below, to lesser and in greater factors, resist change . . . or abuse change.

DON: So the idea that man is zero and the angels are something else and the spirit masters—

DR. PEEBLES: That's the whole problem right there. That's why you're all still on Earth, because you believe that.

DON: That is still part of the illusion of separation.

DR. PEEBLES: Exactly! Right . . . and so I got to crawl along to eventually obtain ten. Well, it is to understand how you *are* ten now and you're afraid to see that because one is afraid of too much responsibility—for the misunderstanding of the true nature of love. Love does not demand—and love includes error—what you must call error. Love includes emotions and feelings that are less than smiles and joy and happiness. Love and God contain all things, you see. And so forgiveness—the teachings of forgiveness, and then allowance, uh . . . have been techniques to help people quit trying to see themselves as one and two, and to see that God is ever present in self as well as in life elsewhere, even in the midst of rage. One cannot have rage unless one believes in meaning and purpose. One cannot believe in meaning and purpose unless one believes—whether they know it or not—in God, in a divine force, you see.

DON: Yes, yes. In . . . the most widely . . . taught metaphysical systems that are present on Earth, including the Neoplatonic schemes of man and God . . . they speak of hierarchies, of different realms of being ...is this also caught up in this illusion of separation?

DR. PEEBLES: Yes, it is. But there is some truth in it nevertheless. There are realms of the spirit—or different dimensions of reality—that do operate on that basis, where spirits perceive themselves and others around them as part of that hierarchy. And so

there are spirits who are loving, and who are wise . . . who operate in the realm of that hierarchy. And so these repeated insights are harbored and fostered in certain typically secret societies of mysticism, which is relevant. There is truth there, but overall that again is part of the separation, and it's only part of the truth, it's not the total truth. You see, there is a point in self where you don't need a hierarchy.

DON: We are living hierarchies.

DR. PEEBLES: Right, correct.

DON: Very interesting. We've heard of—

DR. PEEBLES: You see how he did that? *We* are living hierarchies ourselves. Very good. He just said it as if it were nothing. Brilliant, Don, brilliant.

DON: Thank you. Linda and I have been looking into the various forms of channeling since we've become aware of you — enlightened by you, I should say, and—

DR. PEEBLES: That word *should*, you know, we're not gonna use it too much anymore, Don.

DON: (*chuckling*) Okay. We have come across these various forms of channeling that are usually called something else, such as table tapping, materializations, Ouija boards, the more commonplace dreams and automatic writing and the like, but the audio channeling that we are experiencing now, with the spirit personality being so present, so dynamic, seems to me to be a really high state of the art.

DR. PEEBLES: It is. And the reason is only related to levels of fear. So you see with table tapping and Ouija boards, these forms are somewhat limited by the human's understandable need and supported desire to be in control.

DON: So you sort of have to play the game that's at hand. Right?

DR. PEEBLES: Right. It's your turf, as they say in the current lingo.

DON: So most of our restrictions in receiving spirit guidance, then, are really our own obstructions.

DR. PEEBLES: Self-imposed, right. Science can create and is going to create technology to bridge that and make communication possible, but they haven't wanted to yet. It's not because the difference is *that* extraordinary, as you suggested earlier, and it is not

because we aren't there, it's because those aspects of mankind that operate in scientific ways haven't wanted to concentrate on that technology. Part of the reason for that is that science has its own pride. On the one hand, scientists want to discover, but on the other, they don't want to discover anything they don't know about. So . . . of course that varies with individuals—and on the surface it's a paradox, although beneath the surface it is not, that your less civilized cultures, historically and present day, have a closer proximity to some issues of truth, yet they are ignored, they are seen as less intelligent, you see.

DON: The so-called aborigines of Australia, for example?

DR. PEEBLES: Right. Doesn't mean they don't have things to learn. They do, but they are close to the spirit—certainly not all the realms of the spirit—but to some realms that are of great value nevertheless.

DON: It's difficult to visualize—to make a model in the mind of this . . . this reality of . . . superimposed planes of . . . I—I have to feel that you exist in some continuum that I cannot experience directly—and I have to think in terms of structure. Is the spirit world structured on lines that are similar to ours here on earth?—that is, with social institutions, governments, defined communities, families, this sort of thing?

DR. PEEBLES: Yes, it is. And as it is throughout the universe. You will never find another planet, for example, of your dimension or another, that is that extraordinarily different, as a few science fiction writers have suggested. What is going to be shocking are the similarities. Certainly—just as there are different species, different personalities, different races, so you will find elsewhere, but the similarities will be greater. So it is. The truth of the universe is that all things are one. All things want to learn and thereby they expand. As does the universe. Yet all things are one with each other, and the learning through expansion becomes a spiralic activity—albeit inadvertently at times, from the conscious mind—that returns to the center. And so, cause and effect and gravity, for example. The universe is expanding and yet there is gravity, to be closer together. And so there is always—everything is one with each other, but oneness is not everything—oneness is a state of rapture in the differences rather than a demand for the differences to change into self. Instead, self becomes in rapture by merging with the diversity that surrounds you. And so communities, villages, gatherings of people, whether in the world of Earth as you know it or in the spirit as you see it, that's the nature of things—to be together with each other,

to do cooperative projects and products, to have opinions, to express those opinions, to experience the response of those opinions—that's the joy of living, that's life everywhere. That's part of exploring the constant metamorphosis of God and of the divine, through communication. Silence, of course, is hearing the communication of others, but that is as naught if there is not the ability to bring it back, forward out of self into your local environment, whether that local environment is Earth or the spirit worlds. So eventually one surrenders to that and it becomes the dance of life rather than a life of survival and competition. You see?

DON: I see, yes. One of the things that bothered me even as a child in stories about heaven is that it seemed that no one was doing anything, they were just—

DR. PEEBLES: Oh, it's very active. There are businesses, there are communities, there are projects. Some of the differences are, for example, depending on what vibratory plane you are responding to, things become things from thoughts more rapidly. So it might take two days in your experience to build a chair, where here if we want to sit we sit, with or without the chair, or there's a chair instantaneously. Or there's no need to sit. But there's a much more rapid response to thought, and the slower vibration of Earth, where there's a delay in thoughts becoming things, is by intention so that you can study the process of that. So, over here we don't need to study the process of that—it's other issues—collective work typically—over here also there is much more emphasis and gladness about collective work, where typically on earth the more people you have working together, the more problems, the more difficulty, even though there are times of celebration and joy—and that's because again people seem to believe, want to believe, that oneness or peace is accomplished by less noise, by having not any sound, by having agreement instead of disagreement. Where over here we love disagreement. Please disagree with me!—ah, we love disagreement because we want to hear different points of view.

DON: I understand. How would the spiritual communities compare with what we have as human beings here on Earth?

DR. PEEBLES: Well, for example, you would have on Earth a university which in and of itself is its own culture, its own village. You would have a village or town in a state called Montana, and another one in a country named Austria, and they would all have very distinct differences and characteristics and priorities. Well, so it is on the spirit side as throughout the universe. Like mind gathers with like

mind for the purposes of loving reinforcement, encouragement, and for the purposes of loving reflection and magnification for purposes of growth.

As you fulfill yourself within one locality, you move to another. As you feel contented—or completed, rather—in one village in the world, you feel an urge to move elsewhere, to change your proximity and thereby your priorities, and so forth. So it is in the spirit world. There are many, many towns and villages, states and countries—not by your definition of same, but by collective expectation, collective desire and want, over here.

So there is great diversity. There are communities, little communities here of spirit, people who gather together to reinforce their Buddhist belief. There are others who gather together to reinforce a particular portion of their Christian belief. There are others who gather together to reinforce and explore their atheistic belief—yes, atheistic even on the spirit side—and so forth and so on.

Now, there is a movement of consciousness that humans call enlightenment. This so-called enlightenment creates an ability to penetrate some levels of consciousness and of reality, and I am blessed to be part of that environment, and we who are gathered together in this community, having lifted ourselves through and beyond the karma of life, have another experience that is more unified, more objectified, more consistent and cooperative with each other. It's one large community of light, and in that light there is a sense of freedom beyond even what words can describe, and that sense of freedom is the result of love, love of self in the light of the divine and all life everywhere, a love of learning, a love of differences, a love of intimacy. All these items tend to be the source of fear for those who have not yet achieved this state. We are able then to move through these various villages, towns, and localities on the spirit side, as a traveler on Earth who has much means—for example, money—or other means to freely move around the world of Earth and through one culture and community and another, and so it is for us over here who you call teachers and counselors.

Now, within those villages on the spirit side, where like mind gathers with like mind, to reflect and review and magnify, there is a physical community. Unto each other within that community, they feel physical, as you feel physical to each other, because your frequency matches, and their frequency matches. When you have frequencies that match, the sensory system of self perceives it as solid, for sake of convenience. So it is over here as it is on Earth.

However, it is true the frequency is of a higher resonance than that of Earth.

Let's see here . . . in these localities there are those things that you can call crime, trespass. There are those activities of sex and love and so forth. There is an overwhelming awareness of a force, or a light, an authority, or a structure within and around all these environments over here. And it is a sight to see how many souls, even with that awareness, remain stubborn, remain separate, remain disbelieving, remain hurtful to self and to others. Guilt is the greatest burden in the realms of spirit, whereas some religious and health authorities of Earth tend to think of it as healthy, for purification. This guilt drives people to be deaf, dumb, and blind . . . to their own drives, hopes and fears and wants, bias and prejudice therein.

That is where there is cultivated a need for a more striking experience of life, a school where there is a rather amplified study of separation, illusions of separation. Basically, you have what you think you want. So that is where you are encouraged, and you find yourself moving toward reincarnation, onto the school Earth. Does this clarify, or do you wish to pursue?

DON: Yes, I think that clarifies quite a bit. What you have just been describing sounds more like just another place like Earth. This is quite contrary to the common expectation of most people in this country, who are of various religious faiths and seem to think that when they die, they suddenly become all-knowing, like God, and know everything about everything and about themselves, so now they are pure and—you're saying that this isn't quite the way it works.

DR. PEEBLES: No, not at all. When you die, my friends—when you die from the human body—you do have the encouragement and direct inspiration of friends and loved ones, teachers of the spirit world, to use as a resource. However [forcefully], you remain in control. Your free will remains dominant. And so you are able to perceive and respond to that inspiration in the way you want to. That's the stubbornness we're talking about. The desire to disbelieve the right to be loved, or the reality of this or that, can be so strong—and supported through logic—that any manifestation and experience is secondary to the drive to remain safe.

The drive to remain safe within the human consciousness on Earth is so powerful that all possible inspiration more often than not is secondary to the feeling, the desire for safety. It is no paradox, it is no irony at all, that on Earth some aspects of many religions reinforce

and support that drive for safety, which again is rather contrary to your higher spiritual nature that you're trying to break into. The degree of experience at the point of death and afterward is relative to the degree of the intensity of belief or disbelief. So, for example, if you believe in hell, and that you deserve to go there—and you believe it so firmly that you are not willing to even blink your eye, then you will experience a place called hell. For a while. For the power of the divine within is so strong that you will be gathered with others of like mind, who insist on believing it as well, so you create that reality. But if there is even a flicker of an eyelash of receptivity to an alternative, you begin to experience more light of a more objectified and consistent universe. Even when such is the case—which is the rule rather than the exception—nevertheless you find yourself moving in time and space according to your beliefs much more clearly than on the earthly realm. You find awareness much more swiftly, with much more immediacy, and you begin to become honest about your own motivations.

You choose to return to Earth again, for it's an opportunity to slow it all down and look at it piecemeal—piece by piece by piece—for you have a sense of separation between thought and the manifestation of thing, called time. So, yes, you continue to believe, for the most part, what you believed after you died. This is altered in greater or lesser degrees by real and direct proximity of inspiration, according to your own karma and dharma. You understand me.

DON: So our access to that inspiration and that learning is somewhat enhanced when we're in spirit.

DR. PEEBLES: Yes, it is. It is somewhat enhanced, but the point again is that the will of self is so large, it is so profound and so massive—and properly so—that it's a consistent experience to see human beings inspired and yet habitual in their beliefs and feelings. To study that, merely look at yourselves on Earth.

DON: So the power of our will really does create our own reality, even our own sense of heaven.

DR. PEEBLES: Yes, and when I say by intent the will is so profound and so strong, it is because your movement as a soul is to discover God within you. Not God within you as opposed to God where you believe there is lack of God in others, just God within you as well as God within all life. To do that, you must experience the results of your own choices over a period of time, and see how always there is a new morning, a new sun, a new opportunity—no matter

how great your vengeance upon another, or their vengeance upon you. You understand.

DON: I see, yes. Is the astral body the body that is spirit?—or is this—is it a substance uh—

DR. PEEBLES: Not quite.

DON: What I'm trying to get at—are you able to identify one another by the way you look?

DR. PEEBLES: Oh, yah!—well . . . yes. But you would have to redefine “look.” The astral body is also a subcontainer, it's also a vehicle, the physical body is a vehicle for Earth, the astral body is a vehicle for the vast aspect of the spirit world, and there is a point in the evolution of the soul where that vehicle is shed as well, and there is communication in all directions, all the time, for any reason, with no demand, no expectation except the song of life. So to “look” we experience all colors of another party, and that is because we are not threatened by any one band in that color wave. And we experience colors that you don't see there on Earth. Typically we can—it's as if you were looking through your instruments of optics—we are able to see a person, another being, a fellow being, another vibration, from a distance and up close at the same time without asking them to move forward or without us moving forward. For we transpose—and I use that word advisedly—we transpose time. Uh . . . yah!—so we'll talk more about that another time. That's the physics of the spirit side. Let's leave that for another occasion.

DON: Very good. But, if I may, in that line of thought, one more . . . do you have formal entertainments such as music and the arts, or is this peculiarly a human—

DR. PEEBLES: No no no. The only difference is, over here it's all the time, and on Earth it's only once in a while and then most people don't go—we don't know why—over here it's all the time, it's one big party but it's not a party of withdrawal and suppression of the senses, it's a party of heightening the senses—how are our senses heightened?—through contact, through intimacy, through party, through different points of view, a rapture of the differences rather than a fear of them. And the sense of being God, the sense of being divine, or alive, is heightened accordingly, through collective activities or parties or celebrations.

DON: Is there anything there that corresponds to physical sex?

DR. PEEBLES: Yes. Now, again, there are different worlds here,

worlds that are more fluid in their activity. It is walking into the center of another being. So, Don, if you and I were here at the same time—has nothing to do with male or female—we would walk into each other. You would just walk over here and uh, “Hi, Dr. Peebles” and you’d just step right into me. And I would not feel invaded, I’d feel expanded. Indeed, in this particular vibration no permission is requested, it’s a constant activity like breathing, people are walking in and out of each other all the time. When you become part of another being, inside them, your vibration feels different. Again, enjoying the differences rather than fearing them, and it’s what you translate through the illusions of separation, and parts of the brain, into physical orgasm. It’s that moment of difference. When you come to sexuality, you love the difference more than ever. Over here we love the differences all the time. So there’s no orgasm, it doesn’t become delayed to a moment of time, you see. It’s a constant bliss.

DON: Wow, you just read my mind. [Laughter.] Okay. We hear about guardian angels and spirit teachers and guides and so forth for every person that’s on Earth. At least, this would be the impression that is given—that every living human being has these people—not attending, but—

DR. PEEBLES: Good, yes.

DON: So if that is true—and considering the fact that there are some four to five billion people alive on the earth today . . . uh . . .

DR. PEEBLES: I follow you.

DON: Is the atmosphere up there getting a bit crowded?

DR. PEEBLES: Well, yes—every soul, and that includes many animals, is guided by Spirit. However—what does *guide* mean and what is Spirit, and when and why? Well, guided is to be touched with love so as to be . . . resurrected, to experience, for example, when you wake up in the morning, a new permission, indeed a desire to be alive, where a mere eight hours earlier you may have wanted to die. You could have the most tragic of events in a given day, wake up ready to live. But it’s not because your body lay inert. It was because you went into another realm, and you experienced guidance, healing, if you will, from the Spirit, that made sense of your activity and gave permission and invoked desire to come alive again. That is the purpose of guidance. We want to inspire you, through your dreams, through your subjective mind, as opposed to your brain, to say, “Oh, now, that’s all right, it’s all right, you’ve bruised your knee; now get up, come alive again—and this is how you’re going to learn. What’re

you going to learn?—you’re going to learn love, you’re going to learn that you’re loved, how to love others—there is no greater joy than loving others, if it includes self-respect—uh, selflove—and that’s *all* it is, and earth is a school for that. So, the Spirits who are working with you are already inside that vibration. We don’t really need that help. We enjoy the communication and touch but we do not need the guidance. You on Earth need it, knowing it or not. If you cannot feel the guidance, then you do not sleep. If you do not sleep, you die. Physically. You go to a state of less and less sanity, less and less presence in mind and the body.

Now, however, as you talked about earlier, Don, all of us over here are not staring at you all the time, though, watching your every move, when you go to the potty, and how you make love.

DON: You are going ahead of me here, Dr. Peebles. I hadn’t asked that yet, but it’s on my list.

DR. PEEBLES: Well, we helped you write some of that, you know. We have our celebrations we talked about earlier, we have our collective events, and although I am in communication with earth all the time—by choice and as an honor—nevertheless I work with millions of spirits, of beings who are on Earth—and so you’re pretty much left alone to your own activity, but there’s always one of your council or your family on the spirit side who is going about his or her own business, who—like that rope I was talking about?—who feels a tug of the rope, typically through great pain, or request, who responds; says, “Oh, what’s going on over there with Linda; let’s take a peek”—and then we respond in concert, according to the nature of the problem—different spirits have their different preferences of work, respond to you during your daydreams or most often your night dreams, your meditations or your prayers. Now . . . every soul . . . is guided likewise, no matter what their belief or their energy, every single soul. The spirit community can be a little distance away from you, pretty much leave you alone, or it can be pretty close, again according to your request, your need, and your permission level. Now, Don—in the question is a common assumption that mankind and planet Earth is it, and thereby mathematically how can there be billions of souls here now, all of whom are guided by spirits—not to mention historically, and so on. But actually, you see, if you would take quintillions and cube it several times—a few hundred times—you would begin to approach the number of souls in the universe. Life on Earth, all of your history—if you took all your history and repeated it a hundred times, it still would only be a particle, represent a slight

drop in the bucket, of souls and life throughout the universe. Many, many souls have come to the planet Earth and have left it, finished, done, enlightened, and are in other spheres of growth and living. New souls come—new to the planet Earth—all the time. You see, you understand.

So Earth is not isolated. I know of no soul who does not have at least three guides or teachers who are in contact and aware and concerned with its activity. Well, it's just like parents. You send your kids to school, they go through different classrooms, different teachers, different experiences, and you know you have to keep your hands off—don't you?—so they can learn. You can't do it for them, can you? Then they come home and are nurtured, and go back out there and learn. And you can't do it for them. They'll come home and say, "Come on, you say you love me, Mommy, how about doing my homework for me? Then I'll know you love me because that will take away my pain." But it doesn't work, because if you do their homework for them, they're just going to go out and create the pain, that problem again, because they didn't create the solution.

DON: Individuals who have gone into a deep depression—they are really suffering a very special form of separation, aren't they?

DR. PEEBLES: They sure are; they have illusions of separation, and their fear is responsibility; they don't like and don't want the responsible world, and they have a massive separation.

DON: They are even separating themselves, probably—would you say?—from the guidance that would be normally available to them?

DR. PEEBLES: Yes, right, they have created a shell, and the therapy and breakthrough is to break that shell, to encourage them to break that shell—can't do it for them. The first step is to understand—well, it goes both directions here. One, their attention is on everyone else victimizing them, so they have to take responsibility, but in taking responsibility they in turn must understand eventually the joy of communion that only there is their life, communion with others, and if they are operating only on themselves and their own hopes and fears, they are alone, they are dead. So, again, it's both sides, it's the whole that they must experience, and pierce the veil. Healers and patients of the future will understand, will be on the one hand much more forceful, direct, and honest about it, quit pitter-pattering around—and that part of each of you that is depressed is a, uh, a chicken—uh, you see, afraid, little chick-chatch—and, on the other

hand, each deserves every ounce of gentleness and comfort, so it's both. The compassion will come forward only with sincerity only when the practitioners recognize that they, too, are depressed, that every human on this planet Earth has at least a tiny teeny bit of depression, because every human being on the planet Earth has at least a tiny bit of separation, illusions of separation.

DON: This would probably apply also to destructive addictions such as alcoholism, etcetera.

DR. PEEBLES: Oh, very much so. It all fits, it all makes sense, it's the ongoing struggle to—the belief that one has to be present but doesn't want to, the desire to be alone, believing that to be safety. Which in turn, eventually, whether it is or isn't becomes a moot point when eventually one understands that there is no greater disease, no greater pain, than loneliness.

DON: If we took a hypothetical John Doe, say that he's seventy-five years of age, he's getting ready to vacate the flesh . . . does somebody in spirit world already know that his time is coming? Is there any sort of a preparation that is made for this? Or is it something that doesn't even require preparation?

DR. PEEBLES: Very good, you know, those little last comments you make—listen to yourself do those, Don, that's a doorway for you. All right, uh . . . well, it is not—it is usually not planned to the minute, although that does happen.

Usually it's simply that one knows that they are probably going to want to leave—oh, in their thirties, in the middle of their life, or maybe they want to live to an exceptionally elderly age between eighty and a hundred and twenty, but that's forty years difference there, isn't it?

So the free will, according to your growth patterns—presence, withdrawal, withdrawal, presence —to choices that are made, relevant to that growth, dictate as to what year and what month one is either finished—what you want to learn and need to learn in this life—or you don't care if you're finished, you want to quit, and want to really withdraw, and so you invoke your own experience. So it is predestined, and yet that predestination is hand in hand with a free will.

DON: We sort of set our own predestination.

DR. PEEBLES: Right. And you can reset it when you go to sleep every night, or at least once a month.

DON: So that you're not really committed if you came in planning to exit at the age of twenty-three . . . you can change the clock.

DR. PEEBLES: Yes, because, you see, you must remember—again, capture the assumptions about time and space, where an assumption—your understandable assumption—that the human life is a long time, even at a hundred years, well, it isn't, from our vantage point it's all just the flash of an eye. And so your day-to-day activity . . . each day is the same as a hundred years. Each day can be a lifetime in and of itself. It is not a great tragedy when one leaves before they have lived, because they are still living, first of all, and they were living before it, and because in that two years they lived, sometimes they've lived more than someone who's lived sixty years; they were more present.

DON: So the process of transition that we call death, moving from the earth plane to the spirit plane, is this a lonely process?

DR. PEEBLES: That's an important question and, Don, we're going to leave right now and I'd like to ask you to ask that question first when we start again. We'd like to spend some time on that. We are going—please understand that there will be times that we will leave quickly from the channel, from your vantage point, because we want to speak only—for you, in this project—when we are fully present, to capture the depth, so as to honor your wonderful, insightful, important questions, Don and Linda, that you have assimilated. So we must leave right now. My friends, go your ways in peace, love, and harmony; life is a joy. You are the creators always, never the victims, we love you very dearly; everything's right on schedule; relax and enjoy the process, enjoy the process. God bless you.

Thomas, who places nothing in his stomach for several hours before a trance, had developed hunger pangs. Apparently Spirit knew that, was aware of his physical discomfort, so withdrew gracefully.

But he'd left us with an awful lot to ponder.

Transformations

“The perfect circle is an infinite line defining a finite space. Around and around you go but always in the same place. Transform your circle into a spiral, my friends, and you touch the fabric of eternity.”

—Dr. Peebles

It is okay to change one’s mind. It could even be wise to do so. Less than a year before our first encounter with Thomas Jacobson I had made this statement in a novel I was writing, through the major character:

Let me get something into the record here. I have never been one of that variety of psychics who dabbles in so-called spiritualism—communication with the dead—mediumship. I have attended a few séances, out of simple curiosity, and I have known people who claim a close relationship with spirit guides who are ever ready to counsel and instruct them. However, since I have also never known anyone whose life situation seemed significantly enhanced through such “contacts,” I just really never had a lot of interest in any of it. I mean, I’d never met a medium with a Nobel prize or any such measurable recognition for superior knowledge. Most of them I’ve met, in fact, seem to be singularly unimpressive in any area of knowledge, an observation which has not been deterred by the usual self-serving double-talk and smug mystery with which they would cloak themselves. I figure, hey, you’ll know them by their fruits, not by their postures, and I’ve never seen much of a harvest from those trees. But then, what do I know? All of life may be no more than a posture of one kind or another—and whoever said, in this modern age, that being “fruitful” is what it’s all about?

By that little tightrope act, you see, I was trying to prepare my reader for some rather bizarre developments in the story while preserving the narrator’s credibility. And my own. Not just for the reader’s sake but for my own sake as well. I will tell all manner of lies and enact filthy deceits through various characters in my novels — because a novel is supposed to be a somewhat valid reflection of life and the novelist is forever striving toward that end—but the *voice* of the novel, that moving statement on life and its realities, must issue from the writer’s own heart and mind and it must be true to his own

vision. The danger to the novelist if he is not true to that vision is not only the failure of the novel but ultimately the failure of the novelist himself—and, even worse, the loss of the novelist to himself; that is, we are what we say we are (all of us who live) so the danger of saying what we do not really believe is that we thereby tend to fulfill the lie in our own image of self.

Any novelist who truly understands that game is therefore brutally honest with his vision.

I give you this so that you may understand my tightrope act with Ashton Ford, the fictional psychic detective quoted above. Ford had to be leery of mediums because his creator was leery of mediums; it is as simple as that; the “vision” of the novelist in 1986 was very uncomfortable with an area of human activity into which he was plunging his hero—and *he did not wish to be tainted by the association.*

But when a reasonable person is confronted with convincing evidence that he has been wrong, it can be a powerfully liberating and transformational act to simply say, “I was wrong.”

Okay. I was wrong. I have been convinced of that. I now have no qualms whatever about being associated with spirits and mediums, and in fact I revel in that association.

I have told you something of the transformation as it was experienced in my personal interactions with Spirit, but it occurs to me now that I need to give you the inside story of that transformation if you are to believe it.

First, then, the background. Linda and I were married late in 1985, the second time around for both of us, neither of us kids—and I am fifteen years older than she. I have to give this to you straight, with no embroidery. We had both had “good” marriages, were both still fully married when first we met—but we did meet, and we did fall in love, each to our horror, and we both went through two years of sheer hell as we tried to reconcile the absolute pain of trying to deny that love with the absolute chaos and pain to others if we did not. She was married to a very nice man; I liked and respected him. I was married to a very nice lady; Linda liked and respected her. Linda had two grown children; I had six. The two families shared a community of mutual friends; our spouses knew each other; our kids knew each other. It was a mess. Worse, it was a disaster.

Nevertheless, it was beautiful. We were two starry-eyed kids when together—which was damn seldom—and two neurotic messes

when apart, which was practically all the time. And we weren't kidding anyone. Everyone knew, our spouses and children included. Everyone was hurting. We were crazy. Linda began seeing a therapist and marriage counselor. I simply retreated deeper within myself, tried to get interested in my work, could not even *find* my work.

Finally the pressures resolved themselves, dramatically so. My wife requested a divorce; Linda's husband did likewise; our kids went crazy (but have survived it very well, after all); Linda and I were married at the earliest legal date. Linda's ex-husband almost beat us to the altar with a new marriage of his own and now seems very happy; my ex-wife has found an exhilarating new creative life and says she couldn't be happier.

See how well things can work out . . . if you just let it happen? Letting it happen, of course, can be an agonizing course—and though things certainly now seem to be “nice” enough on the surface, it came at a terrible price. For Linda and me, of course, it was worth the price; we cannot speak for others. Nor did we wish to speak for the others at any time during the painful processes of change. It is one thing to assume pain for yourself, to determine that you will work through it for a positive goal. It is quite another thing, however, to work through the pain of others who can see nothing positive in the outcome.

There are scars, to be sure, upon all of us. We can only hope that they will fade quickly and that the final outcome for all will be seen in a positive and expansive light.

Speaking entirely for ourselves, we feel that we both “came alive again” (as the Doc would say) in our new reality. I created Ashton Ford and signed contracts for six novels during that first year with Linda. She resumed work on a novel she'd begun some years earlier, completed it, and wrote another. We began a collaborative novel (still in work). I created another character, Joe Copp (private eye), and contracted three novels of his adventures. At this writing, I still owe one publisher an Ashton Ford novel; another, two Joe Copp novels. I am also a consultant to a third publisher who bought the franchise for one of my earlier heroes, Mack Bolan, and is now producing twenty-four to thirty titles per year based on my characters. Linda has another novel in work in addition to the one we are writing together.

So why did either of us need Dr. Peebles? Our lives are already booked for the next couple of years. We frankly do not know how we are going to fit it all in. So why Dr. Peebles?

The answer, we think, is that Dr. Peebles needed us. We have discovered the truth that one does not argue with the angels. To show you how far we have traveled in this direction, we have even considered the possibility that somehow all of this was foreshadowed in our first meeting, that we have been nudged and tugged through all the pain and joy and confusion and ecstasy of these past few years to our recent confrontation with Thomas Jacobson and his spirit sidekick. Certainly our lives have not been the same since that moment, just as certainly they had not been the same since that electric moment four years earlier when our eyes first met as strangers across a crowded room.

In that first meeting with Spirit, back in April, Dr. Peebles told us in explicit and precise terms of the moving forces in each of our lives that had brought us to that moment, describing in uncanny detail the pain, confusion, and chaos that had marked our transition from “comfortable” lives to blissful ones. He spoke of my “second life” and of my “resurrection” as a joyful movement into tasks and challenges that could have awaited my next lifetime. (I had a near death experience during open-heart surgery three years before I met Linda; in a subsequent session, Spirit assured me that it was not “near-death” but death itself, that I had accepted spirit counsel to return to Earth for important new work.) He told Linda that her challenge now was to “become visible” and thereby complete the important work awaiting her. (Linda is very shy, to the extent that it sometimes interferes with her revelation of self through her writing.)

Spirit told us many other things, of course, which I will not go into here, but there was no hint during that initial session that any of our “tasks and challenges” were in any way to be involved further in a personal sense with Dr. Peebles or Thomas Jacobson. But we could not leave it alone. No one, spirit or otherwise, approached us in any discernible way to involve us further—but we found ourselves chasing Thomas around from that moment, rearranging our lives so as to attend his public appearances at every opportunity and listening to his weekly radio shows. Always at arm’s length during that period, we did not speak personally to Thomas until several weeks later, when we introduced ourselves following a public session in West Los Angeles. He did not immediately remember us from the private meeting in April, but he did recall a thank-you note we’d sent him immediately after that session—a note which, he said, had touched him deeply.

We saw him again a week later, on May 18, following another

public session, and this time we spoke of our books and our interest in metaphysical thought. As of this moment, as Dr. Peebles is my witness, the thought had not occurred to us that we should write about this. Thirty minutes later, however, as we were hurtling along the freeway en route to our home forty miles away, I glanced over at Linda and muttered, "I think we have to write a book about this guy."

I can still see the look on her face as I said that. Linda and I have always had some sort of mental connection; call it what you will, but we frequently vocalize each other's thoughts. I recognized the tingle in her eyes as she gave me that knowing look and replied, "I know. I was just wondering if you knew."

I think what we both "knew" at that moment was that we were already embarked on a new direction in our lives. It is okay to change the mind, yes. And sometimes that can have a powerfully liberating effect.

Paul S. Weisberg was an eminent and widely respected psychiatrist with a highly successful private practice in Washington, D.C.

He was a president of the American Society of Adolescent Psychiatry and one of the pioneers in group therapy. He was also a remarkably fearless and outspoken thinker in matters of mental health, as you shall see.

We telephoned Dr. Weisberg at his Washington office on June 5 for a very surprising interview, armed only with the knowledge that Dr. Weisberg had been in touch with Thomas Jacobson at some time in the past. We did not know at the outset whether his interest was personal or professional, and hoped only that he would be willing to discuss the matter with us off the record.

He was naturally cautious at first, but he was also friendly and courteous and seemed interested in what I had to say. I went to considerable lengths in explaining the reason for the call—and I talked a bit about dissociated personalities, how I had initially considered that as a possible explanation of the phenomenal Thomas Jacobson, and asked his opinion about that.

Dr. Weisberg replied that he would comment by telling me a story. He also gave me permission to activate my telephone recorder and to quote him in the book—which instantly produced fears in my mind that he was about to blow this whole thing apart with his professional opinion. Remember, I still knew nothing at this point about the nature of the psychiatrist's interest in Thomas Jacobson.

My fears were groundless. Dr. Weisberg had virtually the same story (in essence) that I had heard already from so many others. What makes his story so compelling—beyond the obvious charm and exquisite imagery—is the context from which it is produced. Keep in mind that this is coming from a noted medical practitioner, man of letters, a past president of a national psychiatric association.

Here is Dr. Weisberg's statement:

My first introduction to Dr. Peebles was via my cousin, who is some years my elder, and who is a lady in her early sixties, who's just taken a Ph.D. in some branch of psychology out there in California. We've been close life-long, although we don't see each other much. She came out to Washington on another errand in December—and she called me up and we had dinner.

[During dinner] she told me, "You know, I've had therapy and counseling and various experiences in my life, but I've never had anything like this happen to me, and I find Thomas Jacobson and Dr. Peebles, who he channels, to be really so useful to me."

As I looked at her I was astonished, because she looked ten years younger, although the last time I saw her was ten years ago.

She said, "I want to give you a present. I want you to write down some questions about yourself. I want you to go into a lot of depth. Much of the stuff you will ask, I don't know about. I'll serve as your conduit, and I'll ask your questions to Thomas when I have my next interview with him."

Well, she did that, and she sent me the tape. It was astounding. I mean, it's very clean, you see, because he didn't know who I am, nothing about me, and she very carefully kept me anonymous—but when Peebles started, he started with material that had come out of my very early childhood that I remembered clearly, and remembered kind of hiding or distancing from people around me—even from my parents, who I felt would find me rather odd if I told them. I had a birth injury, and he described it in great detail, and . . .

DON: Phenomenal, isn't it?

DR. WEISBERG: Well, it certainly rivets the attention. At that time I was feeling in kind of a slump, and the voice over the tape was aware of that, and said in all kinds of ways that I should kind of get off my duff and go into the world and take the leadership role that was waiting for me, that people were waiting for my leadership in various ways that he specified. That had—it had an effect of reaching

me in a way that nothing else had.

After that interview—actually even before I had heard that tape—my cousin had called me and told me the substance of it. I was already in kind of a state of expansive anticipation. When I got the tape, I sent it to my two eldest children, who are adults and living in New York now, and they listened to it. I said, “Is this me that he’s talking about?”—and they both said: “He got you just right, Dad.”

They were so impressed that they both called Thomas Jacobson and made appointments for themselves, and I did too.

I talked to Dr. Peebles through Jacobson. Now in the second interview, he said, “You know, I think we’ve already been of service to you”—and he was absolutely right. I mean my attitude had evolved and improved, to the point where he said, “You know, I feel like your older brother.” He said, “You’re about at the end of your cycle of lives.”

And I said, “Well, what do I do when it’s done?”

He said, “You’ll probably come up and be like me; you have this love of Earth and love of humanity, and you’ll come up and help people. Even now you are a guide when you’re between lives.”

The effect of his words on me was activating, like an electric charge.

DON: Everyone uses that word: electric.

DR. WEISBERG: Yes; well, I’ve listened to a lot of tapes since that time. I have not talked to him again but I find that now I would like to talk to him again. I’ve been talking about him to some of my patients, and several of them have called him and each has had marvelous experiences with him.

The point of it to me is that it brings back another reality that is as true as the realities that we perceive around us. It helps us to redimensionalize our lives in holistic ways, sidestepping egotism and reductionism, that we have tended to forget or have been distracted from.

I’m very attracted by the position on evil, that it is a distraction rather than a positive force, because to me that is absolutely right.

You see, in my life I have had two or three encounter experiences. Each one has been very much on target with the Peebles tapes. Let me just mention one: about ten years ago, after a severe thunderstorm here, I had an experience—somewhere between a

fantasy and a dream—in which I was walking down the corridor of the old Senate Office Building, which is beautiful inside. It is gorgeous, with high ceilings and fine plasterwork, and down at the end of this very long corridor was a room, and in the room was an electric-blue light, and there were fifteen to twenty people who I knew and who knew me and were very familiar.

They embraced me and they seemed to be saying, “Welcome”—and then there were kind of instructions coming out of the blue haze that meant, “You have to go back. Don’t worry; it’s just for a little while. You’ll be with us again soon enough.”

That, like other encounter experiences I’ve had, has given me a kind of a belief system that I haven’t shared, until now, with many people—and I think that millions of people are in that category . . . of knowing, of being a little ashamed and diffident about coming forward and putting that level of cognition, that level of realization and understanding, on the line—because we tend to be reductionists, both in terms of our language and in terms of our customs.

So on a personal level, I don’t believe that everything Dr. Peebles tells us is complete, but I believe that everything he tells us is true. For instance, I wrote a paper recently on neurobiological aspects of growth and development in humans, and how certain psychological factors can negatively impact on the actual neurobiology in this kind of resonating parallelism that we set up. I call it synergy and point out that human development is not defined by nature or by nurture but from a combination of the two. I believe that to be true, and I think it ties right in to the spiritual focus. I mean, Dr. Peebles does not suggest that we have to give up our intellects, but merely that we must deemphasize the reductionistic aspects of intellect, and use our minds to expand and integrate our experience in a more holistic way.

DON: Yes; *I* have felt for a long time that there is a wide, a very broad and deep public interest in that very thing, mainly because we have evolved into a period where we no longer find that much comfort from a pastoral concept of God, and we aren’t really equipped to deal with the complexities of modern social structures.

DR. WEISBERG: Well, you know, that comes very close to something I’ve felt, which is that a period of major change, in terms of cognitive forms and style, comes when there’s an inability of the social structure to give meaningful gratification of people’s basic needs. The falling apart of the family, the escalation of divorce, the

sense of anomie that has gotten so usual and regular in our society, lets us know that our margins have shrunk to the point that unless you are really quite an unusual person you don't get it, you don't get to the point of having a satisfactory and gratifying existence—and that's the point at which, you see, an enterprise devoted to major change can successfully transform our lives. It's just a matter of which one it's going to be.

Paul Weisberg appeared unconcerned about heralding a “new age” of spiritual enlightenment. He dealt with everyday realities in his work, and he told us that there is a *practical* aspect to all this present-day emphasis on spiritual awareness. We need it in the same sense that we need food, love, and shelter. It is a basic human requirement, in other words, and it is one that has been overlooked or shelved in our race toward technological modernization and complex world politics.

Political revolutions are transformational. So is anarchy. So is social malaise. Let's not wait for that kind of transformational experience.

Let's go for the good. Let's try to find out who we truly are, and what life is truly all about. We think that's worth a try. What do you think?

We spoke to many interesting and interested health care professionals who have experienced personal interactions with Thomas Jacobson, all of whom responded to our queries in terms similar to the views expressed above by Dr. Weisberg. Not once did we encounter a negative reaction or anything even approaching condemnation, dismissal, or disbelief. Some told us that they used insights gained via Dr. Peebles in their professional practice, and some have also referred patients for spirit counsel. Only a few, however, were willing to state their views for this public record, and that is understandable.

One professional in particular, an internationally educated Jungian psychotherapist and para-psychologist with an impressive background in both Europe and America, spoke to us passionately and enthusiastically and at great length of her repeated experiences with Dr. Peebles, of Thomas Jacobson's “very high class” psychic abilities and his “very outstanding” sensitivity in comparing him with other psychics whom she had investigated, though she would not commit to any judgment as to the source of Thomas's information and she later asked that she not be identified in our book.

Of course we have no wish to embarrass anyone, so we killed the

interview with this “Dr. X.” There is hardly any value to an anonymous testimonial. We mention the incident only to emphasize the fact that this “free society” of ours still can intimidate and suppress the free flow of ideas and information. Dr. X was worried that she would be barred from access to various professional and academic forums—not in Russia, but in the United States and Western Europe. Doesn’t it seem a shame that all these great minds with such brilliant insights into the problems confronting us all are afraid to speak their truths, to shout their discoveries to the world? Who, in this atmosphere of fear, is the ultimate loser? Isn’t it you and me?

Ironically, perhaps, our Dr. X is a devotee of a most fearless and innovative pioneer, the great Carl Jung, who was a contemporary and one-time colleague of Sigmund Freud. In the lay mind, Jung is usually associated with his studies into what he called “the collective unconscious.” He coined the term “complex” to describe emotionally charged clusters of associations withheld from consciousness but manifesting in the conscious life as mental disorders.

And he instituted radical new therapies that have become the basis for various modern approaches to human psychology and psychiatry.

It was Jung who delineated the two basic personality types, introvert and extrovert, and the four functions of the mind: thinking, feeling, sensation, and intuition.

Jung’s colossal breakthrough came, however, in his brilliantly insighted studies of mental symbology and specifically archetypes which he felt to be instinctive patterns of a universal character that are expressed in behavior and images. Jung was one of those rare scientists (like Einstein) who saw beautiful meaning and great intelligence locked into the mysteries of being, and he was concerned throughout his illustrious career with the relationship between man and man’s concepts of God. He was much involved in the psychology of religion, regarding the Christian religion as part of a historic process necessary for the development of consciousness.

These ideas are fully elaborated in four large volumes of his *Collected Works*, including an ingenious study of alchemical symbols and their influence in modern dreams and fantasies. He concluded that alchemists (building from the ancient Gnostics) had actually constructed a sort of textbook of the collective unconscious.

I personally find it both illuminating and satisfying that there

are also great parallels between the phenomenon that we now call “trance channeling” and the phenomena that parapsychologists such as Dr. X characterize as psychic abilities. Certainly it must occur to them, as it has to me, that in all phenomena involving the human mind we are dealing with very imprecise terms anytime we attempt to define what is happening there.

What is “clairvoyance,” for example? No one living (or dead) has ever isolated the vehicle (or natural law) that accounts for the transfer of information from one mind to another via purely mental means. What is the route? Where is it? Of what is it composed? Not even Carl Jung could offer more than a *theory* to account for it.

But where did Jung get the theory? And exactly what is the *mind* that he used to get it with? What exactly is *thought*, and what is feeling? What is *intuition*, for God’s sake, and where is the connection between this insubstantial *intuition* and the even more insubstantial “collective unconscious”?

We deal with very imprecise terms. So when I am in the presence of Dr. Peebles, what does it buy me to dismiss this phenomenon as intuition, or clairvoyance, or any other *purely mental* faculty when we do not even know what mental is, or what clairvoyance or intuition are?

I respect and admire the great thinkers and innovators such as Carl Jung—but their great disservice to humanity at large, if you choose to look at it that way, is that they have given us dumber folk an excuse to freeze around a mere idea and elevate it to the status of a *priori* truth which can then be used to explain unexplainable things.

It was the vogue before science became so powerfully influential in human ideas to ascribe all the unexplainable things to God, or to some idea of God, when God Itself was unknown and unknowable—a very imprecise term in the ultimate sense.

Now that we have science to fall back on, even the scientists invoke imprecise terms to describe indescribable events, and often with all the dogmatic conviction of the religionists.

So let’s put it on the table, faceup, bare, and trembling: None of us really knows exactly what is going on here in this place called life. We don’t know precisely where the place is, what its dimensions are, where it has been, where it is taking us. So let’s not freeze around any imprecise idea of what it is all about. With all due respect for science, its establishment, and its practitioners, let us insist that these ladies and gentlemen speak to us not from their bias and prejudice, not

from the defensive mechanisms for self-preservation, not from mere speculations clothed in sanctimonious certainty—but let us insist that they speak to us with the clarity, and the humility, and the great common-sense honesty of people like Paul Weisberg—or, as the very least, stand back and let the Dr. Weisbergs have their say without fear of retaliation. Anything less disserves us greatly and runs the danger of seriously misleading the entire human movement into dead ends of deadening convention and stultifying conformity with wrong ideas.

For the only difference between saying that Thomas Jacobson is a psychic who is tapping the collective unconscious, on the one hand, and saying that he is a physical channel for a nonphysical spirit entity who wishes to teach us how to make more effective use of our lives, on the other hand—the only difference is in the *idea* itself—because we do not *know* what “psychic” is, we do not *know* what “collective unconscious” is, and we do not *know* what “spirit” is.

For all we know, we could be talking about God Itself—because we also do not *know* what God is.

Or we could be talking about *life* itself, for the same reason.

All I know for sure is that Dr. Peebles through Thomas Jacobson knows me better than I know myself, that he touches and moves me very deeply, that he has given me new faith that the universe is beautiful and that something tremendously lovely and loving is moving it all.

I say, with Paul Weisberg, that this is a highly useful and necessary new vision for modern humanity.

But the book is about you.

So what do you say?

Before you say anything at all, let us try to give you a handle on the human reality as given to us by Dr. Peebles through Thomas Jacobson. This is merely an extract, paraphrased to present the more salient ideas gleaned from numerous in-depth interviews with

Spirit. The actual interviews, presented elsewhere in this book, go much more deeply into the specifics of this general overview:

- You are not alone in this life; have never been; shall never be—awake or asleep—whatever your situation.

- You selected your own parents, your own body, your own name, your own time and place to be born and all the conditions thereof.

- You are here on a mission—not a mission for the world at large (except in the ultimate sense) but a mission for yourself, your own growth, your own image of self.

- You are experiencing life at all times as part of a multidimensional reality that encompasses all that ever was and shall be, and you are continually in an intimate relationship with that reality, consciously or otherwise.

- You are a living hierarchy of selves all experienced simultaneously in all dimensions of being, the least of which is the physical-Earth self that now expresses the personality.

- There is no sin or evil anywhere in the universe, there is only growth; there is no death or ending, there is only change.

- Birth and death are interchangeable terms that define the same phenomenon; what is birth here is a sort of death in another dimension; what is death here is a rebirth in another dimension. Between the two, birth in the physical plane is a far more jarring experience.

- Death of the physical and rebirth of the spiritual is in fact a continuous experience that can be likened to stepping through a doorway, from the storm outside to a pleasingly comfortable environment inside, where old friends and family have gathered to greet you.

- Death of the spiritual and rebirth of the physical is precisely the opposite experience, in which one leaves the comfortable community of Spirit and steps outside to the chaotic world, through “the valley of forgetfulness” and into the hands of strangers, where the adventure begins anew.

- There is no “judgment” of the Earth experience except in the sense of one’s own reflections upon lessons learned and values gained; there is no condemnation, no punishment, no “hell”—but there may be the necessity to incarnate again in the Earth environment to work out continuing problems before a permanent change of state (into the spiritual) can be attained.

- The lessons of life on Earth all resolve ultimately into the quest for intimacy with all life everywhere—not for obliteration of the self but to exalt the sensing of self in relation to the whole: the profound realization that you are uniquely God while also all are God and God is the all.

- Your soul is bound to Earth only while you are fully conscious.

In sleep, in daydreams, in meditative states, your soul withdraws to the spirit dimension for nurturing, guidance, and reenergizing.

- Consciousness cannot remain bound to Earth if the soul is deprived of these “rests”; total deprivation of sleep causes the soul to detach and release the body permanently, as do other “blocks” within the physical environment.

- In your present life you are a “deduction” of all you have ever experienced; this deduction is your personality as it reflects the progress of your soul, in all dimensions of being.

- You shall live forever, in one dimension of being or another, and you shall always know yourself as yourself except in the sense that your “self” is always changing into higher deductions of experience. (You experience this same relativity of self in the present life as you “grow” from infancy into maturity and beyond; the thirty-year-old is not the exact same self as self was experienced at six months or six years or even at twenty-nine years—but the deduction of experience continues to modify the perception of self into an ever-unfolding identification with self.)

If this information strikes you so as to present some inner response or correspondence—even a vague attractive tug—then you have probably lived many lives upon this Earth and are nearing the completion of Earth-deductive experience; possibly, then, your next life shall be experienced within your own spirit community in another dimension of being.

- You are not a native son or daughter of planet Earth; you are here only for educational experiences that prepare you for greater unfoldment elsewhere. Earth is the College of Relationships, and you cannot graduate from this college until you have fully mastered the subject.

Not even your physical form is expressly native to Earth; the naturally evolved animal form has been deliberately modified by “off-Earth” influences to accommodate human expression. Thus, *we* are the aliens. Various other life forms upon the planet also are “transplants.”

- You are tied, then, by certain “karmic bonds” to these beings who regard themselves as our “big brothers and sisters” and who involve themselves in the affairs of Earth but at arm’s length. They, too, though, are still in school and not that much further advanced than we except in a technological sense. Because of the karmic bond, there is sometimes an interchange at spirit level (between lives) in

which souls from that “school” and souls from this school of Earth exchange places during one or more incarnations.

- There is physical life very similar to human life spread throughout the physical universe, upon planets much like Earth—and there is much more to the physical universe than as yet has been detected from Earth because there exist other physical dimensions that are not perceived by present detection devices—but all of what we commonly term “physical life” exists within the same vibrational density of the matter universe, and therefore occupies zones of reality that seem separate from the spirit dimensions.

But this is merely an “illusion of separation” since all harmonics of the one universe coexist in the one reality and are interlaced one within the other—even within your own physical body—so that the entire universe in every dimension is ever present within the same space at the same time. Being, in other words, is a multidimensional expression of the one reality, with so-called “matter” expressing at the lower end of the spectrum in linear time, since linear time is the vehicle of expression at such frequencies. But linear time is also an illusion of separation since it is not absolute throughout the multidimensional universe but serves only to mark events for consciousness in the denser dimensions.

- The word *spirit* itself is an example of the illusion of separation, serving only to delineate the physical and nonphysical dimensions of reality whereas the delineation is “real” only from the viewpoint of the matter universe.

- Your physical body is but the base of a living hierarchy of multidimensional expression. You are thus both spirit and matter occupying both space and nonspace, time and nontime, finitude and infinity.

The larger illusion is the physical body itself and the way it interacts with space and time as a temporary structure in the chaotic dimension of material separation. All structures in this dimension are temporary and therefore illusions created by consciousness interacting with matter to produce linear time.

The interactions of consciousness as linear time produce a history of experience that is a prerequisite to the larger experiences available in nontime, or in what we term the spirit realms. Thus all of space-time experience in the physical universe is an educational process in which *self*, as a conscious entity, begins to apprehend reality through its denser vibrations and is given *time* to study

processes that underlie the multidimensional reality. Thus the human form is a biological schoolhouse in which and through which “spirit” interacts with the basics of reality to produce understanding at an elemental level.

As that understanding grows, through repeated excursions in human form, “self” grows accordingly and rises to higher states of learning—much as in any educational system devised by mind—until a point is reached where continued interaction with the denser reality is no longer needed or desired, whereupon the higher dimensions of self release all attachment to temporary physical bodies to continue the educational process at finer environmental levels.

So that is the package as we understand it. There is nothing grim in it that we have seen, nothing really difficult to swallow, nothing to dread. It is a package with beauty, meaning, and purpose, and the mere acceptance of it into consciousness can transform a drab life into an electric one.

There is no urgency in the package either. We all have eternity to play with and work through, so we can take heaven now or leave it for another time . . . and that time will come when we are ready. Dr. Peebles repeatedly assures us that everything is “on schedule”—that we all should “lighten up a little” and “enjoy the process.”

Maybe that is the best advice of all. It would be transformation enough for most of us to simply forget our worries, to brighten up, and to live a little.

Why not?

5

The Process

“There’s nothing theoretical about thought. It’s the realest [sic] thing in the universe. Thought moves and thought does. It moves against and into. It is a force, a thing, a reality.”

—Source uncertain, but see page [64],

We believe that it is both proper and pertinent that we tell you that this writing is going along spontaneously as the material is being developed. In certain respects it would be best, for a work of this nature, to collect all the facts and information first, then scrutinize and analyze and diagramize before committing anything to manuscript—but there is also much to be lost by that method. We prefer the spontaneity and excitement of recording the experience directly as it occurs, or as closely as possible—of wondering what we’re going to encounter next and how it will fit in with what we already have—and of being able to work directly with the energy generated by all the excitement.

As of the very moment of this writing, this page, the date is June 19. We had our first session with Dr. Peebles on June 1, so you can see how close we are to the initial point. Meanwhile we have been conducting deep interviews with Dr. Peebles on a twice-weekly basis, gathering old tapes from radio and public appearances and copying them, transcribing these miles of tape, reviewing the material, talking daily to Thomas by telephone (usually several times each day), conducting interviews both personally and by telephone with dozens of interested individuals—and somehow we are still getting enough time each day to observe the animal necessities, sleep four to six hours, and keep the writing going. We have dined with Thomas several times since June 1 and attended (and taped) three of his public appearances.

Frankly, we are both amazed by all this. We think we’re getting help. We have good reason to think that, and I even got the first direct evidence of it at three o’clock this morning when I staggered out of bed with something trembling on the tendrils of the barely conscious

mind, went to the study, and with eyes hardly open scribbled in a strange handwriting the epigraph to this section of the book (on page 63).

Now, maybe this is not exactly earthshaking thought, or even original. But it is original with me, and a trifle earthshaking for me since my hand was holding the pen and moving across the paper—I remember writing it—but when I awakened again a few hours later and found the note lying beside the word processor, I knew that this was not my handwriting. It resembled mine but was also very different from mine. Whereas I write with an elongated vertical lift, straight up and down on the paper with occasional flourishes in upper loops, this three-A.M. note is written in flowing script with the words leaning heavily to the right. It is wide open and carefree, with the bar of the crossed T's extending above the entire word and even flowing into adjacent words. And, hey, I would never say “the *real*est thing.”

I would stop short of calling it automatic writing because I know the idea woke me from sound sleep and sent me to the notepad, and I do remember thinking that I had to write it down because I would not remember the thought later. But I also know that I was only marginally awake; and, besides, there was a little postscript at the bottom of the page, more in my own style, which reads simply “q.-p. psychic beehives,” heavily underlined, which I can only take to mean that I should query Dr. Peebles about psychic beehives, whatever the hell that is.

I have to feel that the good doctor and/or his crew of spirits were behind it. Because, you see, he'd told us a couple of weeks back to expect this sort of interaction. He even assured Linda and me that we are “mutually channeling” with Thomas and he repeatedly urges us to exercise our own objectivity and literary talent in developing the book—as though he is inviting us to rewrite him.

Sometimes I get the feeling that our work with Thomas is almost a tandem linkup, with Dr. Peebles working through Thomas at Thomas's level of reception (as a clear channel in total surrender without bias) then through Linda and me as literary specialists who know how to organize the material and shape it for publication.

You see, the channel is vital to this whole process. I gather that speech and therefore language is peculiarly a development for communication of consciousness in the dense-matter regions. Spirits don't use it, don't need it, therefore don't have even the capability for

expression through speech. I mean, ordinary speech and language to them must be something like primary readers to us: “See Dick. See Jane run.”

We have been led to believe (or at least I have) that language more than anything else has produced and shaped the human cognitive centers in the cerebral cortex of the brain (which is man’s great gift that sets him apart from the rest of the animal population). Now I have to wonder about that. Could it be that the natural and spontaneous and instantaneous flashes of thought (where thought is real, and moves and does), which would seem to characterize the mode of communication in the spirit world, was made to slow down and become mere *potential* communication in the dense realm and more or less dependent upon the development of higher brain mechanisms for their expression? If so, could this be what has given rise to language centers in the cortex, rather than vice versa? And could this be tied somehow to Jung’s ideas about universal symbology in the minds of mankind? Does Spirit think in *symbols*?—wouldn’t that be more efficient than linear packaging, when a single symbol can be used to convey an entire encyclopedia of thought? (Witness the Christian symbol of the cross, the Star of David, or simply the American flag.)

Does the brain produce thought from mere nerve tissue?—or, conversely, does thought arise in different form from somewhere beyond the brain and then stimulate certain neurons of expression in the brain? Is it possible that our medical researchers have put the cart before the horse?—and is that why none can locate the mind in any physical space of the brain?

I have a theory about how channeling works.

The voice I hear issuing from Thomas Jacobson is Thomas Jacobson, I believe, modified to some extent by Thomas himself as he surrenders his articulation centers to an expression of thought *that is not of his own origin*. The *expression* of thought is *not* Dr. Peebles—but the *thought* is.

I believe that to be the meaning of my three-A.M. revelation,

“There’s nothing theoretical about thought . . .” (And that comes in at several levels of meaning.)

The thought of Dr. Peebles “is the realest thing in the universe” but it must be slowed down for resonance within the dense realm—*and it is slowed down by Thomas’s brain*.

Now, Dr. Peebles had told us that mind and soul are one and the same. It is our *souls* that produce the thoughts that trickle through the dense matter of our brains to find expression in the matter universe.

He has told us also that Thomas *is taken out of the body* and held and nurtured while Dr. Peebles is present in that body. But Thomas is just outside, close enough to maintain some cognition of the event. It is then Dr. Peebles's soul (or mind, however you prefer) that interacts with the dense matter of Thomas's brain to channel the thoughts through, interacting with Thomas's own articulation centers to produce the stream of consciousness *in human terms* that we all can understand.

If this sounds complicated to you, what do you think it must be for Spirit? He is *moving against and through* a vehicle designed specifically for another soul. The firing of neurons and the unutterably complex matrix of electrochemical transfers taking place within that alien brain *must be orchestrated by the guest spirit*—which must continually contend with the automatic reflexes and conditioned responses—habit patterns, if you will—of the host brain which also contains memory, therefore bias and prejudice.

Is it any wonder, then, that researchers mourn the dearth of “high-class” phenomena and become so ecstatic when they encounter some? This kind of communication is obviously the result of a team effort, with the channel struggling to give over and surrender control, to keep the memory cleansed of conflicting dicta and to calm the animal survival mechanisms, to remain pure and loving—the perfect host—and give that guest soul a clear shot at converting thought from the spirit realm to *thing* in the dense universe; the visiting soul, on the other hand, working through some unimaginable kind of discipline to contract its universal presence into the tiny avenue thus opened *and slow down its spirit vibration* to a point where it can interact with the facilities provided by the channel.

Language is one of those facilities, and it is a language absolutely peculiar to the brain that has fashioned it from the pure thought of another entity. *Thoughts become things in the dense universe along specific and well-conditioned avenues of expression.*

That is why some channels are “high class” and some not quite so. The visiting soul must use the equipment that is there. If that equipment is flawed, then so is the expression.

But perhaps that is not being entirely fair. “As above, so below”

probably applies to this situation. Even in heaven, I would think, there are degrees of high and not so high. Sometimes maybe the “low-class” channel is actually providing a high-class facility to a not-so-high class entity. (Right. I simply could not use “low class” in this connection.)

That Thomas Jacobson is so distinctively high class is indicative,

I would think, that the whole team is high class. And I happen to believe that “Dr. Peebles” is somewhat more than he has led us to believe he is. I’m going to say it, Doc, and you can chide me later. I believe that Dr. Peebles could be what has been referred to in Judeo-Christian literature as an archangel. That is defined as a “chief angel.” The archangel Gabriel, for example, was thought to be sort of like God’s chief of staff for earthly affairs. And our Dr. Peebles may even be “higher class” than that, by whatever definition or description in Spirit. I specifically asked him; he specifically declined to respond. It is the only time I have ever known him to evade a question.

This particular section is a postscript added to the manuscript during final editing with the publisher, long after the initial writing had been completed. Our editor was curious about the “automatic writing” experience described at the beginning of this chapter. She was justifiably perplexed that we had not questioned Dr. Peebles about the incident, even though we have been in frequent contact with him ever since, and she believed that many of our readers would be interested in his response to the event.

There is a very simple explanation for the omission. I had accepted the experience unquestioningly because I did not wish to know anything more about it. It is my usual routine to produce three to four books each year, it is how I make my living, and I suppose I just did not wish to question the process. But we are speaking of “process” in this chapter, so I agreed to grit my teeth and ask “the fatal question” for the benefit of our readers—and we leave it to you to come to your own conclusions regarding the influence of spirit and the meaning of “inspiration.”

In an interview with Dr. Peebles in February 1989, I said to him: “While Linda and I were writing *To Dance With Angels*, I had a rather unusual experience in which I awoke in the middle of the night and felt compelled to get up and write down something that was in my mind. The next morning I saw instantly that this note was in a handwriting different from my own, yet I clearly remembered writing

it. I deduced that this was a bit of automatic writing, which I had never experienced before in my life—but then there was a postscript to it, in my own hand, which said, in a sort of a shorthand, ‘Ask Dr. Peebles about psychic beehives.’ Does this strike anything in you?”

The good doctor boomed right back: “It sure does! It strikes my chords—my song, my litany of life! Just a moment here. . . .All right, let’s see here . . . well, you should talk to my friend, Henry. Henry is quite aware of you, he’s quite a bit of a humorist. He likes to engage people in—tease them a bit, particularly if they’re in the body, on Earth. He’s very adept at human communication. He works with you, Don—he has a similar mode of thought to yours, and he’s able to engage your intentions. He has remained with you ever since. The psychic beehives he talked about are his own symbols for my investigations when I was on Earth. I was very fascinated by the possibilities of the psychic world and the psychic mind, and much of my work and research was dedicated to trying to formulate and categorize, organize, methodize the psychic possibilities so as to help people discover their own spiritual world.

“Well, when I talked with my friend Henry, so often he would make jokes about my buzzing on and on like bees in a hive, making so much noise and excitement and flying around—it was always disconcerting to him. He always wanted me to be calm and sedate, for that’s Henry. That’s how he sees a man of respect. We’d be in a parlor—I’d be speaking away and he’d blush—and I’d know that he’d blush and so I’d start talking all the faster. It tickled his funny bone. So he wanted to stimulate you, to become aware of your dreams, Don—not only for personal guidance but for your creativity.

You’ll find yourself waking up in the midst of your dream state and writing out a paragraph and a page that will give you your direction of writing for the entire week to come, sometimes for a month. Henry, with your permission, is going to be a conduit for that, for he speaks the language of your mind. He enjoys metaphors, he enjoys the art of suggestion, and he enjoys humor, and he’s very sedate. He says he respects you very much and you respect him very much. He’s very—he’s a noble man. You understand me.”

I replied, “Yes, I do, and thank you. Please thank Henry and tell him that I will try to be more open to his influence.”

But Dr. Peebles was not finished with me and my “ghost writer.”

“Yes, and the writing—let’s see, here . . . just a moment—Henry, come talk here . . . [Long pause]. Henry was helping you to remember

an ancient life in Tibet, where you were a priest of that culture, and this was in an ancient language, a mystical language—it wasn't fully brought through you, but it was related to a symbol of leaves falling from a tree to the ground, and in the falling to the ground there was rebirth, there was fertilization and rebirth and a cleansing . . . for new abundance to come forward . . . your *processes*, Don—it's a little poem, a little parable, of that culture that, I believe, was your own writing a long, long time ago, as a high priest. You understand."

So much for that. Satisfied my mind completely, and then some. But not Linda's. She has been busily researching the terrestrial Dr. Peebles and documenting his life on Earth. She has books both by him and about him, newspaper articles, tons of biographical data.

Linda, to her satisfaction, has found "Henry"—Colonel Henry Steel Olcott—author, attorney, philosopher—who, with Helena Blavatsky and William Q. Judge, founded the Theosophical Society in 1875 and served as its first president. Olcott and Peebles were longtime friends and associates. Together they visited India and established numerous schools for the poor. Olcott settled in India and established the permanent headquarters of the Theosophical Society in Madras in 1883. He edited the *Theosophist* from 1888 until his death in 1907 at the age of seventy-five, and his *Buddhist Catechism* was published in 1881 and translated into many languages.

In one of the very rare books Linda has unearthed, Dr. Peebles speaks glowingly of his warm friendship with Olcott, who was a special commissioner for the U.S. War and Navy departments during the American Civil War and served on the special commission investigating the assassination of President Lincoln.

So, okay . . . speak to me, Henry. I guess it's all just part of the process.

We have encountered a couple of people who seem disappointed that Dr. Peebles is not omniscient—knowing everything about everything to the smallest detail—and several others who seem a bit confused about the nature of specific rather than general information. Both attitudes are understandable, and we sympathize with them while not sharing them; there is something very comfortable about absolutes, for we who are continually submerged in a reality that is forever in process.

The *process* is what we are talking about in this chapter.

And Dr. Peebles has told us repeatedly that there are no absolutes except at the very upper end of the process. One of the

cardinal points of his spirit psychology—the healing message that he wishes to share with all mankind—is bound into the idea that all of us, each of us in our own way, are continually *creating* our own process. “You are forever the eternal creator, never the victim.”

Some of us are understandably uncomfortable with that idea because it puts the responsibility right back into our own hands. We have gone to a psychic or a fortune teller or a channel for comfort, for a *release* from responsibility, only to be told that no release is possible. We are creating ourselves, our own heavens and hells, our own reality. That is a sobering idea because there is no escape from it if it is true. There is no escape, even, through disbelief, *because it is true whether we choose to believe or not, act upon it or not*—and the essential intelligence that resides within each of us *knows* that it is true. That is the reason for the discomfort in confrontation. We are trying to hide from the truth; we turn to another to help us hide, only to be turned back into the light again. Sure, if you are tired and bruised and hurting from some pain of your own creation, comfort can be found in the illusion that you have been victimized; there’s even more comfort in the thought that another force or power or person is going to magically turn everything back right for you again by snapping the fingers.

If you have searched for love and found none, so turn with that pain to Dr. Peebles only to have him lovingly reproach you for having created within yourself conditions that numb you to the possibility of recognizing and responding to the love that is all around you, then you may go away complaining about the “generalizations” he handed you as a gift of love even though he has instructed you quite specifically as to the techniques for coming alive that put the creation of love and happiness back into your own hands.

You wanted him to send you a lover.

He is telling you that he would gladly do so—indeed that all of life everywhere in the universe is devoted to that search—but to send you a lover while you are numb to love would be an exercise in futility. He is telling you that all of life is sending lovers into your life every day in every way, yet you are not responding. “Open your eyes and receive, my dear; we cannot open them for you, nor can we remove the numbness with which you have so carefully insulated yourself from the experience of love.”

I have heard him say it fifty times in the past two weeks, in words to that effect, to a variety of people both male and female, in

response to a variety of questions. *You must create your own reality.*

You are doing so even when you shrug away wisdom in the further search for comfort. You don't want to have to create anything, dammit; you want someone else to create it and hand it to you tied in ribbon. So you will seek out a "better" psychic who can put you on the road to your lover. And even if you should magically find one who can create your own future for you, the final responsibility is always in your own hands.

So you find a magical prophet and he tells you: "Next Wednesday morning at ten thirty-two you must go to the corner of Fifth and Main and there you will see a 1987 Cadillac parked at the southwest corner, license plates XYZ123, and your soulmate will be sitting behind the wheel waiting for you to come along. He is brilliant and loving and handsome and very sexy and everything you have ever wanted in a man and he will immediately recognize you as his soulmate and he will ask you to marry him."

Wow! Now, *that is specific.*

So you go along with the gag (though probably still doubting) and it all works out the way it was promised. So you and your "soulmate" get married and you live in ecstasy forevermore.

Really?

What if this beautiful, sensitive, loving man can never remember to take out the garbage, he cannot or will not keep a job, he sleeps around a lot, drinks too much, hates kids, sulks when he does not get his way?

And what about you, kiddo? Are you critical, nagging, insecure, anxious, bitchy, hostile, competitive, resentful, lazy?

So who the hell played matchmaker for *you* two? Has all that "specific" information from the prophet served or disserved you? And now that you are in this mess, *who created it?* Better, maybe, you should have gone along with the general guidelines and left the specifics to be worked out in your new understanding of self.

Dr. Peebles does not attempt to create process in your life. He will reveal to you, if you ask, the processes that have brought you to your present moment—and he will even start at the start—"In the Beginning"—when you first emerged as a potential from the mind of God—and he will give you a general outline of all that you have ever been. He can even tell you where you will eventually end up; but from now until then is entirely up to you; you will create your own route

and itinerary, your own joys and tears, and not even God Itself can reveal those details to you *because they remain within the uncreated*.

There are those who go to Dr. Peebles with test questions. That is very understandable, even laudable. We should always try to get at the truth. We should want to know whether Thomas Jacobson is a con artist, or suffering self-delusion, or if he is a true channel for divine truth. Yet the truth about all that lies within the revelations themselves. Anyone exposed who does recognize that truth will not get much comfort from test questions because a “direct hit” on some specific date or hour or circumstance that could not possibly be known by Thomas Jacobson is “proof” of nothing whatever. It could be a lucky guess—and how will you ever be sure that it was not? It could be a genuine display of momentary clairvoyance; but what is that?—and, whatever it is, how can you ever be sure that other disclosures from that same mind are also issuing from the selfsame “momentary clairvoyance”? Surely this “psychic” is not omniscient; if so, wouldn’t he be ruling the world?

Dr. Peebles does not work at that level of process. I have no reason even for believing that he could if he wanted to. Nor can I find any reason within myself for wanting to believe that he could.

To the cosmic mind, details must be something like the alphabet in the mind of a gifted orator. What would the orator be revealing to you or to himself by reciting to you the alphabet? He wishes to discuss powerful *ideas* and profound understandings. Don’t ask him if he can recite the alphabet. Possibly he could not. And why should it matter whether he could or not *if his ideas stir you?*

I happen to believe that Roy Clark is one of the finest guitarists in the world today, yet I learned recently that Roy Clark does not and cannot read music. Does that disturb me when I hear his magic accompanied by a full symphony orchestra?

“Roy Clark? One of the finest guitarists in the world? Why, the guy can’t even read music. Turn him off.”

You turn him off. This guy *creates* music! So why do I care . . . ?

Another “illiterate” genius: Lionel Richie, who creates music in his shower, then *hums* it into a tape recorder because he cannot write it down, yet has given the world so much beauty. Shall we turn Lionel off?

Relax, Doc, I’m not calling you illiterate. I am just trying to remind the people that the greatest truths and the most profound

insights and the most moving music and all the most beautiful wonders of life are revealed to us not as details but as grand assumptions held in the fabric of mind, and that we react to those assumptions, not to the underlying microscopic bits of detail that make them possible.

If you are one of those who must hear the musical scales instead of the concert, then you could be disappointed with Dr. Peebles. He simply does not work at that level of process.

Tell me why, please, a grand master should concern himself with where you were and what you were doing and who you were doing it with last Tuesday night at six o'clock in a tiny crease of the planet called Earth when he has come to you from the very breast of God to discuss with you your immortal soul and its pathway to the very same breast?

The wonder is not that he does not answer your test question; the wonder is that his voice twinkles in loving allowance for your own frailty as he goes on to explain to you that you are God—even last Tuesday night at six o'clock on planet Earth—and that the realization of that truth will totally erase last Tuesday night from your consideration forevermore.

Do I have that right, Doc?

Oh . . . okay. Now *he* is rewriting *me*. Make that read “apparent frailty”—and nothing is erased; it is merely subducted, whatever that means.

The little essay just above was prompted partly by a recent experience that we set up ourselves. We had felt that we should have a record of Dr. Peebles interacting directly in an intimate environment with individuals who were experiencing him for the first time.

We have miles of tape covering individual interactions in a large group environment, but we knew that Dr. Peebles goes into much greater depth in private sessions and we wanted a direct record of such.

We also knew that we could not invade the intimate sessions of others unless we set it up ourselves—and we really did not want to work with total strangers (though the scientists would prefer it that way) because we wished to see directly how our own intimate knowledge of the subjects would mesh with the revelations from Spirit. So we invited my younger daughter, Jennifer, and her husband of one year, Michael, to a consultation with Spirit. Both were

interested; both leapt at the opportunity.

Jennifer and Michael are entertainers—a musical duo somewhat on the lines of Steve Lawrence and Eydie Gorme, though much younger and not nearly so well entrenched in career (but of course, from this father's viewpoint, well deserving of fame and fortune). They have worked together for the past six years and enjoy a large and loyal following in the local area; they have also worked in Las Vegas and other cities, but their dream is a big recording contract, concert tours, etc., and they shall realize the dream one day, I am sure. Meanwhile they are making a very nice living. We see each other often, so Linda and I are aware of the various forces operating in their lives; we thought they would make excellent study subjects, and we were not disappointed.

Several days prior to the appointed session we were discussing the project with a recent acquaintance, a woman in her late forties and recently remarried, who expressed a strong interest in the proceedings.

We will refer to her here as Jean, but that is not her real name. We know Jean only very slightly, but we invited her to the session with the understanding that we could have full use of the material developed in her interactions with Dr. Peebles. She was delighted and accepted the invitation without hesitation.

So there we were on a Saturday afternoon, gathered in the rec room of our home, Thomas Jacobson seated in close confrontation with our three subjects, Linda and I off to the side with our recorders and notepads when Dr. Peebles entered with his usual bang and in superb form.

He began with a broad outline of the individuals' past lives, taking each in turn along the backtrack of their many lives and revealing each to self in the most intimate details of "relevant" experiences—relative, that is, to the current life. It was immediately obvious to both Linda and me that he was reading Jennifer and Michael like a book. We could only presume that he was on an equal track with Jean, though her reactions revealed nothing whatever.

If anything, she seemed a bit embarrassed and perhaps detached from the process even though she had come into it with great interest.

Perhaps Jean was just not prepared to gaze into that mirror—or, to be totally fair, maybe she did not believe and was just wondering what in the world she was doing there.

At any rate, Jean became a distraction. Dr. Peebles held forth for thirty minutes with the individual broad outlines, then he asked for questions or comments. Jennifer and Michael were totally enthralled and caught up in the experience, reacting with animated appreciation of Spirit's wit and wisdom, and altogether it was obviously a valuable and delightful experience for both of them. They have not yet stopped talking about it and have expressed the desire to do it again soon.

Jean sat through the entire seventy-five-minute session with hardly a smile or other visible effect. She asked murky and misleading questions and continually challenged Spirit to read her mind. Every question was a test. Dr. Peebles surely knew that. *We* knew it, and later Jennifer also commented on it. Nevertheless, Spirit treated her with great patience and gentleness, and he revealed her to us if not to herself.

She wanted to know how her father had died (many years ago) but did not offer the year or any clues whatever. Spirit told her that he had been "assisted out of the body, as we say over here . . . and we do not mean helped by Spirit."

She wanted the exact cause of death, though Spirit had just told her, and later, while still probing Spirit for the precise finding, she confided that there was some discrepancy between the coroner's findings and the private conviction of the family. Spirit wondered if there was pain in her heart over it, and whether she wished to "solve the mystery." She replied that there was no particular pain, just curiosity, and declined to pursue the matter further.

Jean then wondered about her son and his present situation. Spirit painted for her the portrait of a strongly dependent personality that could not function in this world, could not face this world without constantly borrowing from the strength of others.

That was not enough. Jean wanted to know in precise terms what was happening to her son. Spirit told *us* more about the son than perhaps Jean will ever understand—and he told her, as well, of the total relationship between mother and son that was relevant to the son's condition.

That was not enough. Jean unbent enough to speak murkily of her son's "past problems" with "external stimuli," and wanted to know "if he is still doing that."

Spirit told her what she already knew, but even that apparently

was not enough, so she turned to her own recent marriage and spoke of various difficulties in adjusting to it. Spirit took her back again into past lives and pointed out the conditions there that were casting shadows onto the present marriage.

She apparently did not like that either, so she rang down the curtain in a predictable way. She set up her own rejection of the whole experience by asking Spirit the first pointed question of her day with Spirit: “Will I have any more children?”

Well, now, this lady is about to have her fiftieth birthday. She had a total hysterectomy seven years ago.

Spirit regarded her question through a moment of silence, then he put it back to her in very gentle tones: “Well, it’s still optional. I would say possibly not. I believe that part is fulfilled . . . but it’s up to you, what would you like? How do you feel? I’m not sure you want a whole lot—do you want more children?”

“Not particularly, but I was wondering if I—”

“I don’t see it as likely. Well, you’re still fertile. It still could happen, literally speaking, but I don’t believe it will. [Long silence.] If it does, it’s all right—you just get on your knees and praise God and say, ‘All right, Spirit, I’m ready, let’s go dance, come on through me.’”

I don’t know exactly what was going on there. I am sure Dr. Peebles knew. And, as Paul Weisberg pointed out: “Dr. Peebles does not always divulge the whole truth but what he does divulge is true.”

Literally speaking, maybe it could still happen for Jean. If Sarah could give birth to Isaac at the age of ninety . . . well, maybe we do not know as much as we think we know, “literally speaking.”

When Spirit told Jean that she is “still fertile,” how do we know what he had in mind? Perhaps he spoke of mental fertility and he was trying to get at some repressed regret that she had not completed her motherhood mission on Earth. But perhaps that is stretching too far to get a “hit” instead of a “miss.”

All I know for sure is that Jean baited a trap for Spirit and invited him to betray himself.

As he has said to me, he does not always address the skeptics in their own terms, but sometimes he does.

Maybe he just decided to give her what she needed at the moment a step backward from the truth about herself. Perhaps that mirror was just too clear for comfort, so he gave her an out. He

stepped lovingly into the trap, smiled at Jean, and said to her from her own mirror: “Silly, silly; you don’t have to believe a word of it.”

Spirit, I am sure, is big enough to do that.

If you were given a thirty-minute audience with God, what would you want to talk about?

Think about it, please. Soberly and seriously. Here you are in the presence of the Creator of the heavens and Earth, the seat of all power and all knowledge. You have been told to prepare a list of ten questions, and that the answers will be fully revealed to you. So. What do you want to know?

It has been suggested to me recently by two different friends at different moments, men whom I respect for their intelligence and common sense, that Dr. Peebles has told me nothing that any brilliant man could not have told me. Now, these two have not yet heard everything that Dr. Peebles has told me (but only fragments)—but even if they had, possibly their reaction would have been the same, considering the mindset at work there. Nor does it serve any useful purpose to point out the difference between “could have said” and “is saying.”

Now, think about this, please, because it is going to be a common reaction among sensible people, so it may be your reaction as well.

What would you have Dr. Peebles say to you that would convince you that no one on Earth could have said it?

And please remember that Dr. Peebles does not claim to be God, or omniscient, or even infallible.

So let’s put the question to God Itself. If God Itself fails the test, then how can we hold a mere angel accountable to an even higher standard?

What can you tell us, God, that we cannot tell ourselves?

That would be my first question if I wanted to challenge Deity. Let’s try a little scenario, just for fun.

God replies, “You live forever.”

US: That’s not exactly an original idea, Your Worship. Many men have told us that. Tell us something that we’ve never heard before.

GOD: The Earth is part of a system that is part of a system that

is part of a system, etcetera.

US: Our astrophysicists have already told us that.

GOD: You are part of that same system.

US: Our microbiologists and nuclear physicists have already told us that.

GOD: You are the personification of the divine on Earth.

US: Jesus and all the other mystics told us that! Come on, now. Give us something *hot*!

GOD: You already contain all truth within yourselves.

US: We know that! Tell us something new!

GOD: Hummmmmmmmmmmmmmm . . .

US: What? Say that again, please. We don't understand.

GOD: Hummmmmmmmmmmmmmm . . .

US: We still don't understand!

GOD: Then I cannot tell you, can I, what you will not understand. Do you understand when I speak to you through the wind, and through the flowers, and through the beautiful animals of Earth? Do you understand when I speak to you through your own dreams, your own appreciation of beauty, your own sensing of self? What can I tell you that you will understand, unless I speak to you in your own terms?

US: But then we don't know if it's true or false!

GOD: Oh, but you do, you do, you do, hummmmm . . .

Get my drift?

So what do we want mere Spirit to tell us? Something that we cannot possibly encompass with the mind? Let's be reasonable about this. *Spirit cannot possibly tell you something that you could not tell yourself.* The difference—the principal difference—is that he is telling you, and he is trying to frame the thought in forms that can be taken in and digested by the human mind. It is up to you then to decide if it makes sense, if it is useful, and if you wish to be affected by it.

It was frequently said of Jesus by his contemporaries: "Never hath a man so spake."

But in fact much of what Jesus had to say to the world had been said before in one form or another. For example, the Golden Rule was

given by Confucius five hundred years before Jesus was born, and it is now felt by modern scholars that many of Jesus' teachings are from the Essenic tradition. Jesus revealed man to himself, certainly, but because he "spake," not because he invented a new speech, and because of his presence in those truths. Dr. Peebles salutes Jesus as a "divine grand master" and speaks warmly of man's religious quest, assuring those with ears to hear that every man's quest for God is deserving of reverence and respect.

But please do not dismiss truth in hand simply because *anyone* could have said it. That is not the point; the point is that someone *is now* saying it—so will you listen? Will the world *ever* listen to the truth about itself? That, my friends, is for you to say.

Linda and I both have known Michael for many years; we know him to be warm and gregarious, a devout Roman Catholic, a fantastic showman with a nice easy personality that charms on and off the stage. His Italian good looks are not overlooked by the ladies; there is always an adoring flock of them who sit at their tables gazing lovingly at him through every performance. This has been Jennifer's cross to bear—but then she gets plenty of the same admiration from the gentlemen.

Michael formed his first band shortly after he graduated from high school. He was also a sports enthusiast (still is) and made a stab at college, but music and performing commanded his life early.

He is now in his mid-thirties and has spent his entire adult life before audiences—directly with Jennifer since their first meeting in 1981 when she was only twenty years old (and had to fib about her age to work in the clubs). They had an on-off romance during those early years of working together, the "off" times primarily due to Michael's reluctance to commit himself—but true love had its way and they were married last year in a lavish Roman Catholic ceremony; I think they are still honeymooning.

If Michael has a character problem, the only thing I could point to (and very faintly) is his tendency to cover deep feelings (or to distance himself from them) with a devil-may-care attitude. Anything is okay with Michael. He has a great sense of humor, laughs a lot and jokes a lot, seems to take life and its bumps in stride without getting overly involved in that stride. But I do know him to be a man of deep feelings and a reverence for life; it shows in his music, shows in his eyes, shows in his relationships. He is a very easy touch, and is forever volunteering to do something for somebody when he knows

damn well there's no time to do it.

I know him to be a devoted son to his own parents, a warm and respectful son-in-law. We have a great relationship, and I could not feel more strongly for him if he were my own blood.

So much for Michael. You will meet him again in just a moment.

Jennifer, God bless her, has been a warm light in my life since the day she was born. She was a delightful child, easy to live with, a pleasure to grow up with, a total satisfaction as an adult from my fatherly point of view. But Jennifer was always essentially a very private person. She kept diaries, and I never knew it; wrote moving poetry, but I saw none until recently; was gifted with a beautiful singing voice, but I did not know it until it was almost fully developed, and I discovered it almost by accident at a high school recital.

She is now torn between career and motherhood—wanting babies so much she aches every time she sees one—but also hesitant to leave the stage just when things are beginning to look so bright.

I do not know of anyone anywhere who does not adore Jennifer. She is, in a word, adorable. You will see why in a moment.

Thomas met Jennifer and Michael for the first time just minutes before going into trance. He knew only that they were my daughter and son-in-law.

But listen to what Dr. Peebles “spake” about them:

Jennifer, you are a beautiful spirit; you came to the planet Earth as a search for the great creativity of God, the beauty of the divine. Similarly, you came into this life through the doorway of beauty. The planet Earth appeared to you to be a great rainbow of experience and of color. You came forward from other places in the universe in a great love affair; there was no hesitation whatsoever; you said, “Look at that beautiful blue place. I want to be part of that.” And so you came into Earth, you immersed yourself into the physical experience, and immediately had second thoughts.

You said, “Goodness gracious, this feels like quicksand. I’m used to thoughts becoming things, *now*; how come my thought isn’t yet a thing and hours have gone by?” You felt a little disconcerted; you felt—well, you were dumbfounded, frankly, and you felt as if you had lost total control.

It is perhaps wise to consider that, for that became the

foundation of all of your lifetimes, dedicated to the expression of beauty from within you as the calling of God—uh, to experience God within you—with great courage on your part; and yet feeling upon a foreign land, as if you were in quicksand unable to move.

Well . . . as you went from one life to another, your challenge was—your feeling was that you wanted to overcome that loss of control. You wanted to regain control, and over a long period of time this often became a contrast or a conflict—or a challenge—to your expressed desire to communicate through your subjective nature, through your artistry, through that golden loving heart inside you.

So on the one hand you had love; on the other you had great fear, frustration, which became anger and hate. So Earth was a love-hate affair. You dedicated yourself to regaining that control and you did so, increasingly through the male experience, living as the male.

In your male lifetimes, however, you felt that you lost your sensitivity, and you did tend to blame it on the male. And so you separated from the male, quite strongly; you dedicated yourself to the study of the female and of your sensitivity, but then you had a sense of losing control again.

Here is where you became fascinated by the sexuality of the female, Jennifer. You had a series of lifetimes where your sexuality was of primary interest to you in order to experience sensitivity, and the beauty of life, and to be in control all at the same time.

It was a grand experiment. You were something to behold, my dear, with your sexuality. Busy, busy girl. You had many affairs and—with and without marriage, mostly the latter—and you lived the experiment over and over—uh, yes—uh, several lives in a row; you did it once and you said, “Well, that was pretty good, I think I’ll try it again; here I am in full control—silly, silly men”—and you enjoyed it thoroughly.

You were also able, of course, to maintain your sensitivity, but you began to experience that it was more of a scenario, or more of an act, Jennifer, than an actual experience—that the sexuality *and* the creativity—of your sensitivity—both increasingly were more of a performance, and this became clear to you through a series of shattering experiences in family and in community where, for the most part, you felt rejected and you felt artificial; you felt that you were accused of being cold—none of which was really true; however, you saw that there was you, Jennifer, inside yourself, and there was your outer face, and often, my dear, there was a wide gap between the

two.

So your brave, courageous insight was that you must meld the two, bridge the two—and you bring that even into this present lifetime, with notable success, bringing your inner personality, your inner self-image with your outer face, into one solid form of communication.

Well, from that series of lives you began to feel suspect, and you blamed it not only on the male, you also blamed it on the sexuality, so you did the opposite; you abstained from sexuality totally; you entered into some mystical and religious environments that justified that for you—however, now you also felt increasingly separate from your expression, your art; for your concept of thinking, Jennifer, was almost exclusively from the mind, very theoretical in nature. And that was comforting for you; it felt like a quiet place; you enjoyed it for several lives but eventually it just got plain boring, that's all, and you said, "Well, goodness gracious, this is—this is a—am I a *book* or am I a living thing?" And you—with a little bit of force—you thrust yourself into creative endeavors: how can I be sensitive?—how can I be alive?—and how can I experience the beauty inside me?—and you did do that, right from life number one, successfully experienced the beauty within yourself—and how can I balance the male-female within?—how can I know a great presence in life?

Well, there is where you dedicated yourself even more to the artistic being that you are, determined to express yourself, but with a great fear of your performance being artificial and thin; a bridge—building a bridge between your personality in life and the performer onstage—in Greece, in Rome, in Turkey, and around the world.

Well, it was difficult; it was very hard for you; there were certain demands and expectations by the public, and this created more demand upon you, and you had a choice again and again—a choice, a pivotal choice—whether to be vulnerable, and very direct and honest with that public, or whether to try to fit their expectations so as not to be booed by them.

It was the latter you chose, my dear, almost inadvertently creating a very strong state of invulnerability; for you felt that was the only way you could survive—maintain and continue your creative expression and still be alive—without going crazy.

So . . . but you come into this lifetime with counsel from the spirit that you *can* bridge the two, you *must* bridge the two, and the vulnerability of yourself, where you don't have to fit the audience; you

certainly respect their requirements but you just express yourself fully, deep inside yourself, inner to the outer, outer to the inner, and that is what you are doing in this lifetime, *nicely*—discovering the beauty of all life in you and around you and the divine of all experience, a personal God within your being.

Jennifer, you are also recognizing that truth, the search for truth within you, is actually secondary to the experience of contact, of oneness, of intimacy with all life. Part of your journey in this life is intimacy and closeness with the many rather than the few. Part of you would rather have it be with the few, outside of your creativity, only with the few, but your greater soul wants that with the many. And that is the drive of your creative being, to touch other people. Now your challenge,

Jennifer, is to let other people truly touch you, and move you, and you're doing a very good job of it. God bless you, my dear. Keep up the good work.

Michael . . . you are a beautiful spirit, and we don't have a word to say to you. Next, please.

[Laughter.]

No, we tease you, my friend. All right, let's see here .

Michael, you came into the planet Earth as a pioneer, as an adventurer, you came to the planet Earth from other regions of space and time merely out of curiosity—no passion, no real desire, just kind of off to the left of your shoulder: “Well, what's that over there? Let's go take a look.” Because that was just your drive, just curiosity, to explore the unknown—which we send you accolades for—your ability to seek the unknown, where so many fear it.

Well, that was your fundamental drive in original lifetimes, seeking the unknown. You couldn't wait to go somewhere you hadn't been, as a pilot, and you went from one country to another, one village to another, one tribe to another, one *woman* to another—uh, one man to another—one life to . . . as quickly as you could, you spent *no* time in the spirit; you'd die, you'd leave the body; with your next breath you'd be in some woman's womb again as a child, being born unto your self. And, uh, just busy, busy—you lived, oh, goodness, about a hundred lifetimes right away!—quickly!—on the planet Earth; you lived many lives in ancient community, then. I believe you're aware—perhaps you're not—of a fascination and interest with ancient history, although I do not see that you explored it. It is fundamental to your being. The reason you haven't fully explored it is because of a

slight hesitation to truly embrace your past lives, for reasons that we are coming to.

Now . . . your fundamental drive, then, to explore the unknown . . . and so you were charismatic, Michael, and you attracted respect from people; often you were called upon to be a leader, for they saw this courageous being. Your lifetimes were dedicated to a sociological experience—what is the relationship between all people?—and what is this experience of leadership and demand and expectation by others and by myself? I don't *want* to be a leader; I just want to explore, I want to be left alone, thank you very much!

You found that it was very difficult to do that—and again you wanted to keep exploring, and yet you wanted to be left alone. Well, with the passing of time and lives, you realized—or rather you were told; it was suggested to you—a few thousand times—that maybe the drive of adventuring, of exploring, was also a shield as well as an honest curiosity; it was also a camouflage that allowed you to avoid staying in one place too long, before someone “gotcha” . . . actually you were hurt by that, you were offended, became a little angry about it, because you knew the truth of it unconsciously.

So eventually you understood the truth here, you saw the possibilities, and—like you are: Once you make up your mind, Michael, watch out! So immediately you put your feet on the ground—almost into the core of the Earth, figuratively, and stood fast; said, “All right, fine, you want me to be present? Here I am; present; now what?”

The effect was totally the opposite; you felt like a tree in the wind that couldn't bend, losing all your limbs as well as your leaves, and not having faith that you could grow them again, that there would be a new cycle. So it was a stormy period; it was a period of defensiveness, of defensive fighting and battles—feeling put upon and misunderstood—of severe psychological withdrawal—eventually finding that the more you withdrew, the more life came at you; and you just decided, “Well, goodness, I don't know what else to do; I think I'll just go a little insane.”

So, you just lost your mind, actually, you won't have to think about it all the time—but, what happened as a result of that, Michael, was that you were taken care of. People who cared reached out to you, and took care of you despite your anger and frustration. You suspected their motives for a while, but eventually it moved you very, very deeply. You didn't really resolve the issue of being present or not

—and what does that really mean?—but you did create an experience, you did feel—you made a major growth, where all this time previously you didn't really care deeply about anything; you were curious, and you were sincere, you were kind, but there wasn't that deep caring.

Well, now you were provoked and then inspired to become very caring. You dedicated yourself to service, service to others; you felt, "Goodness, that felt so good, when others cared about me when I wasn't very nice; so now I am going to care about others."

And you spent a series of lifetimes—most of the time, not always, but most of the time through religious dedication, to serving people, to helping them—as a doctor, as a healer, as a facilitator, a person of the mind—helping them understand, helping them love themselves and forgive themselves. Part of trying to help others, over and over again, to forgive themselves was your own roundabout way of trying to get yourself to forgive yourself. For you felt guilty that you had—oh, that you had offended humanity on occasions, and denied yourself and so forth—all of which you exaggerated greatly; no one judged you at all.

Well, in your kindness to humanity you felt a new desire to be really present, for the first time, to root yourself on Earth not as a demonstration of courage or stubbornness, but as a desire to be close.

You come into this lifetime, Michael, with multifaceted aspects of your personality. You are the gentle, gentle lover and healer who wants to help life around you. You are the power that is able to stand present and let the wind come at you; and your challenge still is to let yourself bend—let the branches bend; you are doing that now—much, much more often, and there's just a wee bit more; now let the trunk bend, as well as the branches, in the winds of life—and to have total faith that the leaves will grow once again.

You come into this life with an understanding of religion, and you have a drive to know God once again; you come into this life determined to root yourself to the Earth, where originally it was a great curiosity, because you learned to care. You bravely understood, Michael, that you must embrace Earth as a *personal* experience. And so you are also dedicated to the physical, material world—for which we applaud you—so as to bridge heaven with Earth and discover God *here* and within yourself. You are dedicated to success. And with less and less guilt. To understand that is a manifestation of your own divine spark rather than in opposition to the same.

You are here as well to balance the male-female within you; to

love the female more within yourself, Michael, because you did live about eight out of every ten lives as the male, and so within your male self now you are seeking to love, to discover the female of your own being; and, again, you are making wonderful strides.

As the original traveler and pioneer and explorer, Michael, you nevertheless—despite all that's said—you still tend to allow yourself to remain a little detached, a little away from almost everything in life. And you mentally, and with your personality, are capable of showing presence and care, but in your soul it's as if you're reaching from across a fence a little bit, and remaining a little detached, so our primary invitation to you, Michael, is total intimacy with life, to let yourself be overcome by the wind, to let it tear your roots even out of the ground, to let yourself be fully moved; and, to let the *world* explore *you* . . . as much as *you* have explored the world . . . and there is where you will know joy beyond your wildest dreams and imaginations.

God bless you, my friends. And would you have questions . . . or comments?

Questions indeed, Doc, and comments aplenty. Hath ever a man spake so penetratingly and so relevantly to total strangers?

Or is it something that any of us could have said?

Ask Jennifer. Ask Michael. Each was nailed to the wall, and knew it. And they are still talking about it to everyone they know.

I spoke with Jennifer during the week following her encounter with Dr. Peebles. This is what my daughter had to say about her experience:

I think we both felt like someone else was there. I mean other than Thomas; it was someone different. Dr. Peebles was there and I really felt as if he were talking to me, that I could really trust what he was saying—as if he were right inside me—and I really believed what he was saying to me.

I'm not someone who has really ever thought about reincarnation—or if I thought about it at all, I didn't much like the idea. But I just knew that what he was saying pertains to my life now. I can't remember when I didn't feel—well, I think I was beginning to be artistic at an early age—it has always been something very important to me.

And when I met Michael—you know I didn't date in high school that much—and I just immediately committed myself only to

Michael. When Dr. Peebles referred to some of my previous lives with all that exploration of sexuality—you know all that about the female sexual being, to see what that was all about, but that in this life I really wanted to concentrate on intimacy—well, that’s just the way it is, that’s all. I felt as though Dr. Peebles were commenting on that, on my sense of commitment to Michael—and the fact that there’s never been anybody else, and I don’t expect there ever to be anybody else.

I really thought that he was expressing that.

Everything that he told me was just right on the mark.

Everything he said about my previous lives was kind of like a lead-up to this life and where I am now. And it really made sense, everything that he said, it made a lot of sense.

And it was electrical. I mean, you could be as skeptical as you want, but when you sit in a room with this guy and he starts talking to you, you really believe what he’s saying. It’s really incredible. No matter what—you know, it’s like—Michael has been raised Catholic, under very strict guidelines, and I really studied the Catholic faith and converted to it—and I’m still striving toward it, trying to get close to God and feel that reverence, to feel that special time for prayer and meditation. But at the same time, everything that he told us just kind of applied to that. You know, that it all fits in together in a way that we don’t feel a betrayal of faith by talking to Dr. Peebles.

Everything he said made a lot of sense—and not because I wanted to believe it. In a way, I was really wanting *not* to believe some of it but—in listening to the tape over again . . . he’s such a vibrant personality. And he is different from Thomas. Thomas is a very nice man but you know, you do get the separation; they are separate people. I felt like any question I would have put to Dr. Peebles, he would have answered to the best of his ability, no matter what we asked him.

He was very patient and very loving, kind, and humane and sympathetic, all the great qualities that you would expect someone on the other side to have. Nothing at all seemed out of place or jarring, it was just all very beautiful and just like you would expect it to be. Such a soothing—and the feeling of total love, I mean *total* love, and he makes you laugh. He *enjoys* it. You just get the feeling that he is *loving* the experience himself, enjoys talking to you and trying to get you to talk back.

I was—Dad, honestly, I don’t know where he comes from, I don’t know what it is, but everything that he said made a lot of sense

to me, and I felt that if I had asked him anything more personal, he would have answered—if I had really gotten down to deep problems or personality things or explanations of things that I didn't know, he would have answered anything.

And it only whet my appetite. I would love to talk to him more.

I *really* would. You talk to him once and you think, "Oh, God, I should've asked about—I want to hear him talk on *this* subject and *that* subject."

As far as Michael—the thing about him being an adventurer and explorer and wondering about life and everything—that *is* Michael. What Dr. Peebles said about him being a beautiful spirit, it's so true about him.

You know, when I first met Michael, I saw more a side of him of . . . new things to see and not wanting to be tied down—footloose and fancy-free, I guess you'd call it. But I also felt that he wanted to be committed but was afraid to be.

So when Dr. Peebles talks about his past lives and all the things that he's done, it really does fit. I really saw a lot of Michael in all of that. It all fit together. I saw how—when he was talking about Michael's purpose in this lifetime and his need for commitment and how he would *root* himself and just let the wind blow all it wanted—well, that's my Michael, and I've seen him growing more and more into that just since I've known him. His life is pretty set now. There's a lot to happen yet but he does have his feet planted beautifully, he really does.

He goes with the flow, he doesn't get upset, he's the most giving and *bending* person I've ever known, and the most relaxed and secure. And strong. And I can see the leadership qualities Dr. Peebles was talking about. It really fits him. I mean, Dr. Peebles knew who he was talking to.

And I feel that he described *me* very well. You know, I think that he knew me when he was talking to me. I really felt that he knew me. All the sexuality stuff—the only thing I mind about that is what people would make of it. I understood what he was telling me about that, but I wouldn't want it to become the brunt of jokes. You know what I mean. But you know he really did—I could believe everything that he said about me, I really could.

I feel very warm within myself about all that, very secure with it.

It was totally fascinating. Absolutely great.

We deeply appreciate Jennifer and Michael's willingness to share the experience with our readers; for us, it is but another testament to their beautiful fascination with life.

If you should ever be so fortunate as to find yourself the subject of one of these phenomenal broad outlines of individual history, you will find contained therein an actual personality description that cannot be easily evaded or shrugged away—not the general sort of thing encountered in horoscopes but a multilevel revelation of self in terms at once so penetrating and so profound as to strike your understanding with a force you have never before encountered. And it resonates for days, like a corkscrew turning slowly within the mind and unearthing all manner of buried fears, frailties, and foibles in a process somewhat similar to catharsis. It is a ventilation of the soul, so to speak, that explains us to ourselves. Viewed from the side, we get only a quaint story that perhaps could be interpreted in various ways; from head-on, though, we know that this is us and that we have not been condemned by our adventures in life, that we are more and better than we have ever realized, and we begin to see our deep-felt goals in different perspectives.

The general effect for most is similar to the expansive, electric activation mentioned by Paul Weisberg. A few experience a brief carryover effect similar to a mild depression; and, indeed, a lot of things are stirred up there, but in each case I have followed, the mild depression is soon replaced by the other effect as certain strong preconceptions begin to yield to the ventilation.

I have encountered only two individuals, out of more than a hundred questioned, who report very little personal correlation to the material. These could represent genuine “misses,” certainly, but I would also suggest to both of these people that they submit their material to an intimate who is exposed to them daily and get a second opinion, because both of these profiles suggest personalities who are defensively rigid of thought and in strong need of help.

In that connection, it is pertinent to mention at this point that we have found several medical practitioners in the local area who now use insights gained from Dr. Peebles in their treatment of psychological problems—and we have so far been exposed to only the tiny tip of that iceberg.

We have discovered also a local psychiatrist, Dr. Richard Ferman, who for several years now has been approaching various types of so-called mental illness with the view that, instead, these

patients may be beginning to experience certain psychic events which they do not understand and therefore cannot deal with. Included in this category are some who appear to be suffering various delusional phenomena usually associated with schizophrenia. This could be a whole new area developing in psychiatry, and it promises to grow rapidly as our “new age” advances and more and more of us begin to experience remarkably new direct perceptions of reality.

That is a subreason for this book, and it could involve you directly because one of the most common reactions by individuals in early awareness of the spirit world is: “I was afraid I was going crazy.”

Indeed, it has been a common experience throughout history that our saints and geniuses have been but a single step removed from an insane asylum—and God only knows how many “crazy people” we have in our institutions today who are there only because their perceptions of reality are a bit fuller than yours and mine.

Right now let’s go have an encounter with that reality in a way not quite so disturbing.

6

The Canvas of Life

*“You are the paintbrush. Life is the
canvas. Learn this, and you will never feel
the victim again.”*

—Dr. Peebles

As all great teachers of the past and present, Dr. Peebles relies heavily on metaphor, simile, analogy, and allegory in dealing with ideas that may be difficult to express in a more direct manner. We get the feeling that he is forever trying to “get in tune” at our level of understanding—and, at times, with Thomas’s own linguistic thresholds. Language has forever been the great barrier in trying to elucidate esoteric ideas, so it should be no wonder that symbolical representation is often used by mystic and poet alike. Dr. Peebles is both, so his expression is often very colorful.

Some may wish to view this as vagueness on his part, but surely that is never the intent. This beautiful soul is working with all his skill (and all of Thomas’s pliability) to impart important understandings to any who will listen. He is never intentionally vague but always as direct as language (and the process) allows.

During the session that follows, the Spirit was trying to elaborate one of his favorite themes. We recommend it to your close attention, for he is touching the fundamentals of the life experience both in and out of the body.

DR. PEEBLES: It is a joy and blessing when man and spirit join together in search of the greater truths and awareness. Might I offer encouragement, my dear friends, as you strive to understand consciousness in the affairs of the public, to understand the nature of spirituality in the forum of your own country, to understand the nature of searching—searching within and outside of traditional religion, for parallels are alive throughout all mysteries of mankind, the clues always apparent to the seeker who works with faith and follow-through.

All right. We want to start with the issue of creatorhood and victimhood. For there begins the greatest challenge in the human mind. Do I accept responsibility as the creator of my experience in the world?—or am I in fact the victim?—and all fundamental thoughts and decisions radiate from that pivotal, critical choice.

It is in the choice of accepting responsibility that one maintains and builds the right to create change. It is in the desire to be the victim that one, instead, is the follower of change, the passenger of change. It is the latter category from which true pain radiates, and the greater conflicts in life. It is in the former that one is able not only to assert self, but as well to have the mobility, the locomotion to change one's mind and thereby work with the world rather than against the world.

In the latter case as the victim, since you are not able to create locomotion, when there are differences of view between yourself and another—well, then, it is simply a fort, or a lack of a fort, there is protection, the need to protect, rather than the ability to change.

And so the issue of creatorhood and victimhood is fundamental to the intellectual mind as well as to the spiritual journey. The ability to accept authority as the creator, also, is necessary before true creativity, artistic creativity, can take place. The “victim” cannot find a paintbrush to compose upon the canvas of life, whereas one who accepts authority, self as the creator, has the concept to *be* the paintbrush, to take the paintbrush to create your life, to draw it upon the canvas of life.

And so masterhood, enlightenment, is predicated on that authority to be the creator. It is relevant to understand that as the

creator it is not in opposition to life, again, but instead the ability through free will to move with life—different points of view, to be sure, as part of the oneness, but moving with life.

To be the greater creator is not to be necessarily the warrior but the lover, the more compassionate being. The experience of life on the planet Earth is a journey, a journey to the heart where all things are true for a moment, a journey that is a greater celebration of the diversity of life, formerly feared.

It is in the nature of life a desire to be loved, to be appreciated, to be understood. This is not possible when one is the victim, but only when one in fact is the creator. God bless you, my friends, and would you have questions or comment.

DON: Thank you, Dr. Peebles. Again you just wiped out half of my very carefully structured format for this discussion by anticipating my questions in your opening statement. How do you do that?

DR. PEEBLES: *You* do that, Don. With a little help, maybe.

DON: Oh. Really? Uh . . . so where do I start? We had the feeling during our first session that you are more interested in communicating your spirit psychology than in convincing people that they are being visited by Spirit.

DR. PEEBLES: Correct. The latter is really not relevant, very simply because each and every soul on the planet Earth is going to leave the body through death. You see, in our concept of time, your life—every human's life, animal life—is but the flash of an eye, and so everyone has life after death proven to them rather quickly, when they die and leave the body. And, indeed, those who wish to look ahead and believe in the meantime already do so. Those who don't, or don't need to, won't. The issue, you see, is not to live or not live after death. That's already settled. The issue is to use the time you are here for the growth you came here to experience. More important than one might think, Don. What is this?—a game, here on Earth? Or is it an important opportunity to move along your pathway?

DON: Yes, I understand that. But—

DR. PEEBLES: But no—we can see—it is understandable, one must be anchored. It is not my—our calling to prove the existence of life after death or to reveal the physics of the universe—that is not our specialty. There are others who feel that calling and, but, of course, Don, we are here to help in any way that is open to us. We are not impatient with your questions. We applaud them.

DON: Thank you. Very good.

DR. PEEBLES: It is just that our time, our limited time, through this channel, could be taken up with the issue of proof, which would then greatly dominate the important work of the philosophy—spiritual psychology, if you will. But we understand what you are doing and we support that, applaud that; God bless you.

DON: I understand and appreciate your priorities, so let's proceed in that vein. You've spoken of the various domains or plateaus in the spirit world, collectives and the like, and I presume that those were actually set up from Earth. In a sense, we create our own heavens. So could we say that certain rigid religious disciplines set up something like a karmic pattern that will find correspondence on the spirit side? Are there actually dimensions of truth, in spirit, where a devout Moslem would go to something approximating a Moslem reality, a Christian to a Christian reality?

DR. PEEBLES: Oh, absolutely; consistently. When one leaves the body in death, there are certain factors that predicate your locality in the spirit side. The most important and most forceful of which is your own will and belief. If a soul believes with such intensity, *anything*, with no flexibility—no flexibility whatsoever—then upon arrival in the spirit side, you will find yourself sucked into a certain locality of the spirit side, with others who have that same determined belief, with no flexibility, so that you can have mirrored and magnified to you your own self. What typically happens in these localities is some reinforcement, to be sure, but eventually rebellion. For you see yourself so clearly, so crystallized, that you are able to identify the lack of flexibility; and all of a sudden there is a movement inside where you say: "Wait a minute, there must be something I haven't thought of"—then immediately you leave that locality and you are attracted to another, which would perhaps say a larger truth representative of a larger community of life in the universe. It is also relative to how quickly you leave the body, but the most important is the intensity of belief—is there or is there not any flexibility?

DON: Jesus spoke of his Father's many mansions. Could we take this to be a reference to the same sort of thing you were just talking about?

DR. PEEBLES: Exactly! Very good, Don, exactly. It is everyone marching to the beat of his own drummer, and that is the love of God. So whether you are the Baptist or the Buddhist, the atheist or the skeptic, or the believer . . . whether you are a criminal, in social terms,

or whether you are law-abiding, each and every one of them contains their lessons to self-realization, divine realization, and it is impossible to avoid the pathway of God. It just—it does—you can hate God or you can believe in *no* God, and you still are creating very real techniques of thought that will move you closer to God.

Like, you know, if you take a rubber band and you stretch it from one finger to a finger of the other hand, you can seem to go farther and farther apart . . . but the farther you go the more tight the attraction, back to the source. You see?

Uh . . . Don, Linda, dear friends—if you would forgive us, we're going to leave this channeling. Our channel is—you've just got him so excited by your work, your book, and he is having difficulty maintaining. We can come, we work to some degree, but for the purpose of this book we would request total atmosphere through our channel. So I know that you will understand; we must leave. Please request a scheduling as soon as possible, and have no fear, there will be plenty and plenty of interviews with Spirit, and so you can relax about it. Our channel is—he's right here as I am talking, as a matter of fact, before we've even left—so God bless you, my friends; go your ways in peace, love, and harmony—and in your study, perhaps it is another book, but you will do a dissertation perhaps on the complexities and subtleties of channeling and more important, perhaps, the parallels as well as the ramifications to everyone's life. There are wonderful important parallels of breakthrough and insight for people. All right; God bless you both; we love you.

DON, LINDA: Thank you, Dr. Peebles.

[Immediately.]

THOMAS: Ohhh, God! I heard that.

DON: (*chuckling*) You heard it, eh?

THOMAS: Ohhhhhh!

DON: We got some marvelous stuff.

THOMAS: Did you really? Oh, man, it was terrible. I just kept . .

.

DON: It was a lot longer than it seemed. We've clocked, uh, twenty-five minutes.

THOMAS: Oh, that's good. Felt like—that's just me, that hasn't happened in a long time—it was like I was having this battle to stay. . .

.

LINDA: Were you aware of the thunder? (A brief but severe thundershower had moved directly overhead about midway through the session; very unusual for this section of California.)

THOMAS: Oh, yeah, I think I do remember hearing the thunder.

LINDA: It really cracked. Rattled the windows, even. Cracked directly overhead.

DON: Dr. Peebles reacted. He paused in the middle of a statement and said, “God *bless* you!” then went right on with his statement.

THOMAS: Maybe that’s what did it. I’m sorry.

DON: No, he said you’re too excited about the book.

THOMAS: (*laughing*) Well, he ought to know.

DON: He wiped out my whole damn format again.

LINDA: (*laughing*) And left him sputtering for something to talk about.

DON: Yeah; gee, thanks for your help there, kid.

LINDA: (*still laughing*) Don’t look to me. *I* just sit there like a dummy.

THOMAS: I’m sorry for the short . . .

Apologetic, see. This amazing guy is apologetic because he couldn’t maintain the trance during a thunderstorm—whether it was inside or outside him—after sitting there for nearly half an hour talking like God.

I think that is called humility.

Life on Life

*“The entire universe is a loving and living
experience of divine thought . . . a fabric
that is intermeshed with all things.”*

—Dr. Peebles

Thomas is quite sensitive to the understanding that not everyone is convinced that he is a genuine medium, that some—for whatever reasons of their own—prefer to believe that Dr. Peebles is either a deliberate concoction or some subconscious faculty of Thomas’s own mind. There have been times when we wondered about that ourselves, but only very briefly and never with anything more than stubborn skepticism behind it. Actually it is much easier to believe in the genuineness of the experience than to try to refute it with convincing arguments.

The doubt remains for some, however, and this is sometimes very troubling for Thomas. He does possess a great sense of humor and is usually able to deflect the negativity with self-effacing comparisons between himself and Dr. Peebles. There could even be times when Thomas wishes that it were all coming from himself instead of having to share credit with another.

There are other times, however, when Thomas is clearly mortified by something Dr. Peebles has said, *realizing* that some people do give him all the credit—pronouncements on sexuality, in particular, as well as other subjects that seem to be very “far out.” Like the Yeti, for example, or the extraterrestrials and . . . well, you’ll see what we mean.

Thomas turned beet-red when he read the transcript of portions of this chapter. We can tell you one thing for sure: Dr. Peebles is *not* a *deliberate* concoction of Thomas’s imagination.

DR. PEEBLES: God bless you; Dr. Peebles here; it is a joy and blessing when man and spirit join together in search of the greater truths and awareness. Might I offer encouragement, my dear friends, as you strive to understand your right to touch, to be touched—your right to experience God within your own heart—to help the world do the very same.

Greetings, my dear friends; you are gathered here today to understand the nature of consciousness as a consistent activity within all life, human and otherwise, nonphysical as well as physical; to understand the purpose of politics, of nations; to understand the sexuality, the drive, the magnetism between all life; the illusion of separation; for all endeavors of life truly reduce to a simple relationship between one and another.

It is the perception and the response that are subjective in nature that create the different experience for one, and different for the other, from which each grows according to his or her own needs; for one person's pathway of this spiritual maturity is another's distraction.

And so it will be the way of the world in the new age that the differences will be celebrated rather than seeking to change the very same.

We are very joyful with both of you in your work as souls, for when you go to sleep you come over here and you counsel, and our chore has been to help you hear yourselves, to let yourselves be energized and moved in your hearts, your souls.

Well, you have truly danced the dance of angels over here; you have felt a new electricity, and you have declared permission to shout your truth, to sing your songs.

You have been an inspiration to us, and so we thank you as well as acknowledge you for your courage. God bless you both; and would you have question or comment?

DON: God bless you, Dr. Peebles, and thank you for that very warm greeting. As usual we are pleased, thrilled, and excited to be here with you. As you know, we have some incomplete business from the first session. We would like to return to that at this time. We were discussing the process of transition that we call death. What is that? —*really*.

DR. PEEBLES: All right. What you call death is birth into another reality, another experience—actually a greater reality—where all differences are celebrated, where the diversity of life is a support for true love of self and love of God. . . where God is seen as a composite of the entire color spectrum rather than only the blues, or only the pinks or the purples.

And so . . . on the spirit side, at death, each spirit begins to recover its ability to be alive in any environment rather than only a

selected environment, such as the Earth. When that ability—or level of self-permission—is large enough, the spirit reincarnates according to its own path of growth.

Upon arriving in the spirit side, you encounter different zones, different localities, according to your belief system; according to the manner of your passing: was it very quick?—was it somewhat slow or very drawn out?—was it for the most part painless; done in your sleep, for example?—or was it through a very intense experience of physical or emotional pain?

All these factors lend to the locality and the type of helpers that you will see. Some people come into the spirit side and immediately need to go to a hospital—hospital of the heart and of the soul—where they are touched by at least three other loving masterly spirits who merely touch them and hold them as a child to the breast and comfort them till that spirit puts the head up and says: “What is this? Who am I? Where am I? What am I to do?”

Only upon the question is there a response from the celestial angels, from the divine force and from the higher teachers. There is always light and love available for those who come to the spirit—unless as we said previously,

Don, unless the belief is so intense that there is no room for flexibility. Then one experiences what one insists on experiencing—and the universe, the entire universe, is so loving that it supports your desires rather than demanding that you change. For all things are contained within God.

The death experience is one of greater life, not of less living.

The death experience is one of greater light, not of darkness.

The death experience from earth is birth into a new permission to love and to be loved.

The death experience is in many ways for some a release from prison, from jail, into a true freedom of the mind, the heart, and the body.

The release through the death experience is an opportunity for increased communication, greater responsibility, and new depths of artistic expression.

The greater challenge—the more pain, my friends—is not from death from the earth side to the spirit. The greater pain, much greater pain, is from spirit to the earthly experience.

It is often with hesitation and fear—and trepidation, on occasion but not always—that a spirit enters—approaches the womb, and prepares to enter the womb. But then the warmth and the nurturing of the womb is so overwhelming that peace comes into the child, temporarily . . . but just previous to that, the death from the spirit side—ending, death is an ending, ending of the spirit experience—so that birth or beginning into the earthly experience, there is the greater challenge.

Coming to the spirit side, for the most part, with occasional exceptions, is a very, very pleasant experience.

Do you understand?

DON: Yes, yes . . . that's very comforting.

DR. PEEBLES: This is part of the reason why many souls of their own desire really don't want to think too much about the spirit. There's a certain self-imposed closure in the mind, in the memory, so as not to remember the spirit, for that would be a distraction; for some people would want to leave Earth several times every year and return to the spirit; which does not serve them, you see.

DON: I see, yes. We have noted in very young children, especially from the age of three and back, when they are first coming into realization in their own personalities—that sometimes they make surprising statements that seem to be calling back some previous period. A little boy, for example, remembering a time when he was a little girl.

Could that be, then, a valid statement by the child?

DR. PEEBLES: Correct. It is valid. It is not a symbol, not a translation; it is wholly and wholly literal. There is a very fertile ground of study for the philosophers of your day and age—to study these children and their comments, for they are not fantasy; they are not exaggerated; they are literal. It is at the age of five and six when they become fantasy; things get stretched out of proportion. But at the age of two and three, it is pure truth coming forward.

DON: We would do well to let our children become our teachers.

DR. PEEBLES: Exactly. Absolutely. This would be part of a new relationship between the child and the parent—where parents see themselves instead as host and hostess for another being who will create its own life rather than mother and father who must form the child as clay—and there is this desire to form the child through love,

of course—but to form the child as clay, this is where the greater conflict and the falling apart of families comes forward.

It is to support the child, its desire to learn, to understand its own pathway; and it is the responsibility of a host and hostess to remind the child that responsibility for oneself is the technique. Responsibility for oneself is the greatest fear but it is also the greatest joy, the paintbrush of life.

And your challenge as the child is to accept responsibility as you grow into your maturing years, because you have rejected responsibility in past lives. There is no soul, my friends, who is reincarnated to Earth who does not have fear—some fear—of responsibility in their early life.

That is why you are reincarnated. The state of full illumination and enlightenment includes, among other things, a great, great celebration for the permission to be responsible from the divine universe.

And so a child coming forward through the hostess and with the host—fundamentally, fears responsibility—and it is the host and hostess's job to teach them to *love* responsibility. Do you understand?

DON: Yes, I do. To go back for a moment to this death experience—and without getting too much into physics here—does John Doe release the body? Or does the body release John?

DR. PEEBLES: John releases the body. But now . . . there is an etheric envelope, an etheric vehicle that is finer than the physical body and yet still contains the spirit and the soul. If there is resistance to death in the personality of the soul, this etheric body can release the physical structure.

So, in some ways it is both. But overall it is the soul releasing the body.

DON: Are the terms *soul* and *spirit* interchangeable terms? Do they denote the same?

DR. PEEBLES: Yes. They are interchangeable. There are those who say otherwise, but they are interchangeable. They are the same. In fact, there is wisdom to understand that in your present state of being—*right* here, where you *are*—you *are* the soul. The soul is not floating around somewhere else in space. You *are* your soul. This is the composite of all of your experience.

DON: Of all the experience of all lives?

DR. PEEBLES: Right now; exactly. Not a portion of it. What you are right now—speaking—that *is* you. That's all of you. In your superconscious, your unconscious—what have you—are various details; but the conclusions are voiced in your attitude. You understand me. So it is important to see yourself as your soul. Literally speaking, your soul is larger than your personality. But there is greater value, there is greater wisdom in understanding that you, speaking, are your own soul.

DON: That's very interesting. So we always have the ability to reveal ourselves to ourselves. This same being, John, who has just died, can he be aware of events transpiring on Earth since his death? Can he see loved ones? And can he be aware of their reactions to his passing?"

DR. PEEBLES: "Yes, particularly for the first three months. Rarely is it longer than that. Often for the first three days the spirit is so involved with the total separation of the body—for upon medical death the spirit is not totally separate from the physical body. It can take some additional hours, or even up to three days, for a total release of the physical body, through the etheric; so the spirit who has passed can be more involved with self, the transformation, than with relatives. But on the third day, approximately—for example, at funerals—there is where the release has been completed, and the spirit often wants to bid adieu, or reassure those left behind—which is very difficult.

DON: Yes, I'm sure it is. Is there a period, then, on the spirit side which would roughly correspond to what we here would think of as a debriefing?

DR. PEEBLES: Yes, yes . . . self is spontaneously debriefed by self, and that can be very painful if the soul has left a lot of unfinished business on the other side, has come to the spirit side with very rigid attitudes, and so forth, but each and every soul who comes to the spirit side from the body is greeted by friends and family, a few or many. Each and every soul is greeted by a force of light. However, each and every soul has the freedom and the will to translate that as they choose.

So, look at the little miracles that you have in your own lives, as human beings on Earth, and remember when you chose to either disbelieve or simply ignore, or to downplay that light or symphony or that picture, that portrait, that theater, that ecstasy, that orgasm, that rapture and that pleasure of life—and through guilt, through self-

punishment, through priorities of safety and sanctuary and so forth, you see it but you choose not to be touched by it.

So you see, we cannot literally take our hand of light into your heart and make it okay, even when you are over here. So we dance for you, we entertain you, we give you symphonies of life, and you have every opportunity to be thrilled to the core of your being, but it must be suggestive —it must be no more and no less than your own free will to translate as you prefer.

We are not dismayed by this reality. We are thankful and rejoicing for this universal truth, for this is what guarantees the light of life. Without that free will, you don't have life, there is no life. There's only movement. So it's to be thankful for that right, that permission and that power to be or not to be, regardless of your environmental circumstances, on Earth or here in the spirit.

Now . . . given the above, we do—according to a particular soul's plan—feel the joy of direct consultation and inspiration, so we'll wait. You know, sometimes in terms of time on Earth it may take weeks or months, sometimes years, before we have your ear—even with all that dance of the angels as you arrive over here—but as we have your ear, you will see us smiling, you will see us happy, you will see us embracing you, you will see us liking you—not just loving you but liking you—as you are, not as you could be. And that is what dumbfounds many spirits over here, particularly when they see their own sin as so great, which is what you term the debriefing.

The pains and challenges of life on Earth are looked at in a very different light over here, and sometimes it takes the returning spirit a while to find that light.

But the options remain your own. For the most part, the soul recognizes—through that total unqualified support that we offer—recognizes a new hunger for life, a new desire to experiment, a new permission, then, to understand.

With that understanding, however, there is not full healing. For there is a recognition that the understanding must be tested, must be extrapolated and repeated for a greater sense of self-love within.

It is not that you return to Earth to learn to become perfect, my friends. Let me repeat that ten times. It is to come to Earth to finally stop condemning yourself for what you think is lack of perfection. And, instead, translating that lack of perfection as the mysterious wonder of universal change, guaranteed eternally present. The state of perfection that you think you're supposed to have, that you want,

would lock you into an immobility.

So the counseling is to forgive yourself—to lighten up, and not take yourself and life too seriously—and that’s when you find a new desire, a new plan to reenter into life once again.

Do you understand?

DON: Yes, and that is beautiful. So at the time of death of the physical body, the Earth body, and the resultant transformation, release of the body . . . is this made easier through cremation?

DR. PEEBLES: Yes, and we highly recommend it. We strongly encourage the burning of the body as very healthy and as a wonderful experience that helps the passing, the spirit passing. You see? Also, the experience of a wake, for example, that celebrates death, this as well we strongly encourage.

Certainly the tears must be honored, for missing the presence of a loved one, but in terms of the loved one who has passed, you can feel good for them. They are much better off. They are celebrating their experience of love.

They are being embraced in a blanket of love and warmth, probably beyond that of their experience of Earth.

So the wake is a celebration that the departed soul is well and that it is going on to a finer experience. It is also a “thank-you” to the soul for having lived with us and been with us. So the person who is on the spirit side, recently passed, feels so much better.

Compare that experience to John, on the spirit side, looking at Mary who seven months later is still crying her eyes out, day and night. And because he loves her, is he going to leave her? Probably not; he might stay around and still try to help her. And so Mary, in terms of loving John—if she really understood that—would stop crying, that’s all, and feel that love she has for John, so he can go about his business.

DON: Actually that expression of love—the anguish—becomes a sort of a trap for the spirit, doesn’t it?

DR. PEEBLES: Yes, yes, right. The question is where the love is directed. The love is supposedly for the person who passed, but it really appears as a sadness, not as an expression of love.

DON: Yes; a loss; a sense of tragedy. We probably should try to think of people who have died as having—uh, in the same sense that we send children to school away from home; they are still very much

alive and functioning. Naturally, we miss them. But it is not a tragedy.

DR. PEEBLES: Exactly; yes; that's very good.

DON: Could you comment on the phenomenon in which those who have recently died are said to physically reappear to friends or family?—an actual physical appearance.

DR. PEEBLES: Yes. It is not that they are inhabiting their bodies again, but they are manifesting their etheric bodies that we referred to earlier, which can appear to be physical and can be touched.

This is consistent in the physics of death and of the universe. It happens even more frequently than is understood.

Jesus, for example, was using his etheric body in a projection of his total and complete self, slowing down the vibration through thought and through will.

Now, this can take place not only through love but through great rage, or anger, or extraordinary emotions to slow the vibration down into an anchored locality in your physical world. And that's the etheric body.

DON: That would explain ghosts and uh . . . ?

DR. PEEBLES: Yes. Now, often the ghosts, however, are not the etheric body; they are the soul, they *are* the spirit, a little finer vibration. These are beings who have such. . .these are beings who don't have the certain flexibility that we talked about earlier. Their belief is so focused and determined on a given house or city, or a place in the forest, that that is heaven for them; they don't want to leave it.

DON: So we tend to create our own heavens by our beliefs too. And, uh, our own hells?

DR. PEEBLES: Exactly.

DON: Is there a place on the spirit side that would roughly correspond to man's concept of hell?

DR. PEEBLES: Yes, roughly speaking, yes. This is where those of like mind gather together to reinforce their anger. It's always an illusion of separation. The greater the illusion, the greater the anger. The anger is always predicated on some form of vengeance, of feeling rejected, not understood, not cared for, and so forth—so they gather together to justify and reinforce each other's anger.

And seeing others with their angers that just go roundabout, full circle, and are not released only creates more anger and more hurt, more pain. All understand eventually that this is not a technique for fulfillment. For they don't feel better, and they really do want to feel better.

The anger is not the fulfillment. So they turn around one hundred eighty degrees finally and look in another direction, and there is the spirit of love who welcomes them and helps them to forgive themselves and forgive life around them.

DON: Wait a minute! The forgiveness is not from God but from self!

DR. PEEBLES: Exactly.

DON: So then in that spirit of self-forgiveness . . . ?

DR. PEEBLES: Yes; you see. They are sucked into a new vibration, a happier place of love.

DON: Is it possible for such spirits in this deluded, hellish reality to come through human mediums the way you are coming through now? Can that account for some of the phenomena such as so-called demon possession?

DR. PEEBLES: Yes, yes; that can happen. They do have an effect—it can be an effect. However, it is wise to understand that these beings you speak of in—roughly, hell—are no different from all of you on the planet Earth that have your moments of anger and rage in your lives, you see. It's no different; it's not worse; it's the same thing.

You watch yourselves as you go through your lives anyway, true? You go to work, you go out and walk, or you drive in your vehicles despite anger around you or inside of you; you live your life anyway. You should have that same attitude in your relationship with the spirit.

There are spirits, many of them, who are very angry for a moment, but despite them, you should go on and live. It should be in your communion with God and the spirit that you let yourself reach out rather than use your fear of contacting an angry spirit as another excuse to stay alone.

DON: You are saying, in other words, don't be afraid to reach out to the spirit. Permit yourself to have intimacy with spirits and don't worry if you should get an angry one.

DR. PEEBLES: Yes, well, you would experience only a little bit of discomfort or anger from the spirit side, according to your need to experience that and, uh, also parallel to your physical life. If you are experiencing tremendous amounts of discord and anger inside you and around you all the time on Earth, you may attract that same energy when you are contacting the spirit. So from the spirit's point of view, those spirits who are frustrated—someone who is petrified of them makes them even angrier, because they are not feeling loved. See . . . imagine yourselves when you have been angry in your own soul—you were angry and you were furious—what you really wanted was someone to understand you; you were screaming for someone to listen to you and understand you, and it made you furious that no one would understand you. True? And instead, what does everyone typically do? They just put more distance between them and you, which makes you even more angry. So be not concerned about angry spirits.

Everyone has anger. Those of you who listen and hear and read these words: all of you have had anger. And when you had anger, did you not want people to stop and listen to you and care for you, rather than fight you? And so it is when you see others who are angry; listen; receive them, and their anger will be dispelled, and you will know love beyond your wildest dreams and imaginations.

DON: Yes; thank you. Well . . . it has been suggested by some modern thinkers—especially people in the earth sciences—that the Earth and its biosphere is, in their view, like a single entity, sort of a living system in which each constituent of that system is intimately responsive and, uh, interactive with the whole. Sounds good to me. Could you comment on that and perhaps relate it to the entire universe as a larger entity of somewhat the same nature?

DR. PEEBLES: Yes; it is what we call synchronicity and the oneness of the universe. In the Earth or in the universe or in the microbe or in the nucleus there is movement, there is motion. In that motion there is only change. And within that change there is always the return to the source; there is always the recycling, similar, extremely close in precise measurements, extremely close to a perfect circle but not quite; and so thereby becoming a spiral—figuratively, symbolically, and literally by measurement.

This is not only a three-dimensional but four-dimensional phenomenon and even beyond that. The spiral is the source of the greater frequency changes, such as black holes, which goes into the discussion of other dimensions, another reality, another universe;

also internal combustion, ah . . . instantaneous or spontaneous combustion of an emotional experience, or a physical experience . . .uh, interdimensional travel, in the form of the spiral.

To resist change is to ignite pain and separation; to surrender and move with, and eventually to pilot change is to become the center of the universe rather than the periphery; the creator rather than the victim.

The entire universe is a loving and living experience of divine thought. It is a fabric that is intermeshed with all things. All particles are a part of this—and the science of the next century will not be priding itself on its great diversity, its great specialization, but instead will pride itself on a unified understanding. All the differences that have been found, or so-called discovered in your current century will. . . their source will be found to be common, into oneness, or a unified field, in the century to come.

So it is true that every movement in one part of the universe affects another part of that universe to some infinitesimal degree at least. And you are part of all life around you. Does that answer your question?

DON: Yes, yes, it does. And very beautifully answers my question. Linda would like to speak to you, Dr. Peebles.

DR. PEEBLES: Linda! This is a blessing! God bless you! I must say it's about time too. God bless you. You're invisible, aren't you? "Well now, Dr. Peebles, I'm talking to you now, aren't I? Take that." Bless you.

LINDA: (*laughing*) Yes. What can you tell us about our higher self and how we can contact or reach that higher self?

DR. PEEBLES: Ah, remember what we said about the soul? Who's talking right now? Linda? Or Linda, your soul?"

LINDA: O-kaaay.

DR. PEEBLES: Now I know it's more fun to think that it is Linda who is speaking and that your soul is somewhere else; thereby, there's some invisible hope that you are a larger being. And of course it is true that you are a larger being in your divine reality and source in God.

However, to become cognitive and active and participatory in your relationship to that greater divine being that you are, it is to see how you are doing everything you can do right now. That all the

choices you are making now, Linda—conclusions, perceptions, and responses—are based on all your experience of your soul. And . . . you are doing the best you can and so is everyone on the planet Earth, no matter what their crime, no matter how barbaric their deed—which they—which you—must answer for and, in the karmic nature of things, will answer for.

Nevertheless, at the same time there must be compassion, for everyone is their own soul and doing the best they can—feels justified in everything they do. So, to come in contact with your higher self is to pay more attention to your own public and private personalities . . . watch what you do, and what you don't do . . . and that *is* your soul.

When you breathe that into your awareness as a practice, you will more rapidly understand the form of your soul, and how and where and why you do want to grow and accept change rather than fear it. And so . . . to contact your higher self is to love *you* as you are *right* now, whether that be invisible Linda, or whether that be the brilliant artist that you are, whether that be the great lover that you are, whether that be the little fraidy-cat that you are, whether that be the little—so forth and so on.

They're all part of your divine force; they're all wonderful.

Loving allowance starts with this awareness. Loving allowance starts with the awareness that your higher self is you and . . . uh . . . that you have been doing the best you can, and thereby you will discover not only forgiveness, but, beyond that, loving allowance. For if you forgive, you will have had to judge in the first place, won't you? And to allow, you don't even start to judge. And when we say judge, we are speaking of condemnation.

Certainly you must make decisions . . . that's how you grow. So the act of judgment is a tool that is greatly necessary and valuable in the Earth plane. But we are speaking of the historical references of religion . . . uh . . . judge not, common through all religions . . . which really means do not condemn. For what you see in others is within yourself. Do you understand?

LINDA: Yes. I do.

DR. PEEBLES: Does that answer the question, or do you wish to pursue it?

LINDA: No . . . I think that answers it.

DR. PEEBLES: You see . . . to feel that there is a higher self, I know, can feel so magical and exciting because now you can kind of

forget your old self, can't you . . . go find your higher self. But to effectively transform yourself . . . you pull up your pants, pull up your boots, and tighten your belt, and stand tall and say, "All right, this is me!

This is it!" and take responsibility for it, with allowance.

And if you can't have allowance for yourself, then at least forgive yourself and the world around you. You understand?

LINDA: Yes, thank you. Okay . . . when does the soul enter the fetus?

DR. PEEBLES: Well, it can be anywhere from as early as six weeks . . . the great . . . the greatest frequency is three months to fourteen weeks . . . and . . . sometimes it's not uncommon for it to be around the . . . oh, sixth month. We would make note that there are some human beings walking around on the planet that don't think the spirit has ever really come in all the way, quite a few, as a matter of fact. No, we tease a little. But, uh . . . it's most commonly between twelve and fourteen weeks to six months, occasional exceptions in both directions.

LINDA: Okay, uh . . .

DR. PEEBLES: Now, the soul, however, is hovering, is there . . . before and . . . leaves the body frequently after totally embracing the physical body. The soul is never fully inside the physical body while in the womb. The total, complete action of oneness takes place in the first breath upon birth. But between the third and sixth month, there is . . . oh, you might say, seventy-five percent inhabitation.

You see? Nothing at all before that, just a hovering.

DON: What is the nature of life in that fetus, what is the biological constituent there? The life force then, we are saying, is not the same thing as soul?

DR. PEEBLES: That is correct. There is a life force that is the intelligence of the universe, within plants for example, within the biological activity of the body; it is not directed by an individualized soul, but it is the natural brilliance, the natural love transformation of the divine universe, again through the symbol of the spiral. So there is intelligence within the rocks and the grass, the air, and . . . the fetus, before habitation by the soul, and . . . when you grow a finger on your hand, and so forth and so on.

But the biological activity is not necessarily directed by the

souls, or directed by anything. It's just following a pattern of expression, a pattern of being, aliveness.

LINDA: Here in the United States the question of abortion is a strongly divisive issue. I was wondering if you could give us some insight.

DR. PEEBLES: Yeah, change the name! That will help a lot right there. Let's see here . . . well, it is true that all life has a right to thrive, and to be. It is equally true that all life is already in a process of being, and thriving. As you expand your concept of time, as a circle that does not quite touch itself but continues as a spiral, you'll begin to understand the past and the future as alive and living forevermore.

In that higher view of experience, you'll recognize the presence and the reality of Spirit always and everywhere. You recognize that your day is the same as a lifetime. Your night is the same as a death experience. So when you live your life, when you awaken in the morning, you are in effect being born. When you go to sleep at night, you are in reality dying and leaving the body for a while.

Merely ask yourselves how often is it true that you just don't want to wake up in the morning. Or that as you approach awakening, and your eyes are open and you remember where you are, while so often there is relief, yet there are times when you recoil, afraid to meet the day at hand, preferring to be in a cocoon or to return to the dreams of spirit. So it is true with the spirit at the moment of incarnation. For the approximate time of three to five months presence within the womb, for the spirit it is the same as one night's sleep for you.

Consistently, there is a hesitation on the part of many souls. They hesitate. "I don't think I want to do this. I believe I would like to reevaluate. I don't want to open my eyes. I hear violence out there in the world. I hear argument between my parents. I feel a desire on my mother's part to kill a man near her. I hear offense through sound of discord and disagreement and disbelief and suspicion in the world. Why do I want to be born in this, thank you very much!" There's a hesitation. Well, that hesitation is in the mind of the incoming spirit but recorded within the physical experience of the womb of Mommy. This, to greater or lesser degree, has direct bearing upon the consciousness of Mother.

Now, in the meantime Mother is waking up in the morning, living an entire day which is like a lifetime, dropping dead at night, leaving the body and returning to the succor of dreams, and then

deciding whether to be alive again. And life, while so beautiful, is often very difficult.

For it is a school, and all souls incarnating are students, and you often feel that you'd just as soon grow tomorrow, thank you, not today. Merely look at your own lives.

So the mother—the reason for fear is, of course, the fear of responsibility. Underneath that fear of responsibility are the illusions of separation and the fear of intimacy.

So the mother goes back and forth and back and forth—tremendous intimacy here, right inside of her, tremendous responsibility—she infers—with little knowledge or training or reinforcement from her environment that the child has its own destiny, its own will and plan before there is any language in the body.

So the mother goes through her cycles of nightmares and not wanting to wake up in the morning. So these two movements of consciousness reach out to each other and try to come together. More often, in the desire for abortion, it is the rule rather than the exception that there is agreement there—a real agreement, not implied—between the incarnating spirit and the mother, a change of mind—or an intention in the first place merely to experience some time in the womb, for reasons that are individual.

It is also true, however, that there are situations where the child does wish to come forward, and the mother—through a dread of responsibility, lack of selflove, anger at the world, and so forth—doesn't feel that she can be alive, and to allow the child to come forward would mean that she would have to come forward. So there is a desire to stop life before it starts. In that situation, we do support encouragement and counseling, support for the mother to open herself to the presence of this child. When that counseling is spiritual in nature, but in real and applied terms, you will find the mother changing her mind.

But, again—more often than not, the decision for what you call abortion is a cooperative decision. To leave life before it starts, as a baby, really is no different from leaving life after ninety years in the body, for from our awareness—and from the larger perspective—life is eternal.

As our earlier words about villages over here, you've just decided—you've made a move to a new village and you've then decided you don't want to live there after all, now that you've come

close to it and smelled the smoke.

So these are our thoughts, and we encourage those who contemplate abortion to understand it as an act of love, for all things are of God—to see it as quite possibly an agreement between cooperative souls for mutual growth, and we encourage sensitivity by all to the decisions made through prayer and meditation. But we also encourage those who demand and expect that all children must come forward—that you as well are demonstrating love. Both are right. Neither is wrong. God bless you.

LINDA: Thank you.

DON: Thank you, Dr. Peebles. Very good counsel. Probably won't reshape the battle lines or soften the rhetoric on either side, but perhaps we could hope for some common ground of sensitivity toward both positions.

LINDA: You mentioned—I guess it was in our first interview—that animals are guided by Spirit. Can you tell us more about that?

DR. PEEBLES: Yes. There is consciousness and individualized consciousness in many animal souls and species, and there is *general* consciousness within *all* life upon the planet Earth. Uh . . . the guidance system of the spirit is only a natural amplification of love, community, and family.

When a part of your family goes somewhere else, you always stay in communication, don't you?—by letters or by phone. Even though you know that the person from your family must go on their own journey, travel where they must and where they want, you're always there to phone, or with a letter, or in dream-states and astral projection . . . because it's just love, nothing complicated about it at all.

And so when in a family—in the larger sense of the word, community—an individual member accepts the need and the joy of incarnation, the other members just stay aware of that and want to stay in contact with the individual. Some souls choose to become human, some choose to become animals. It's based on desire and on plans, and purpose.

Most animals do not become humans; most humans do not become animals; but it does take place consistently, nevertheless, although it is not the majority experience.

And it is—although not the majority experience, it is of great value and it is often a wise decision to change species rather than

maintain the same.

For example, in your biological sexuality and birth process, to intermarry into the same family and breed again and again, tends to devalue the wholeness of the personality intelligence, does it not? And so it is between species; exchange is not out of line, it is a broadening of an experience. It's nothing to fear. It redefines intelligence, redefines one's physical perceptions—where you look at trees and grass one way, you ought to try to be a *snake* and see how you look at grass and trees—an entirely different concept that goes far beyond words.

You might as well be in another . . . solar system, another galaxy, another universe, as to see rocks and trees from the human vantage point or from the snake vantage point. So, you don't need a spaceship to go somewhere else; just become a snake or vice versa, and uh . . . this gives you another sense, another rhythm, of God. That's all it is.

And each physical experience is very temporary. You know, the life in a human or an animal form is very, very brief. It's just the flash of an eye, from the higher perspective.

So you should try to understand the transitory nature of life on Earth, that there is a larger expression and many opportunities for self-expression. And so, just as spirits help humans, spirits become human as if they are a family member going on a trip. So it is with those who choose to be the animal. Do you understand?

Now, it is the . . . it is possible for the soul to live two or three times in the same earthly time, context, so you can become a female in one incarnation, and in a different part of the planet be a male and be living two lives at once.

This doesn't happen consistently for everyone, but in some it does happen, um . . . with oh, advanced students, you might say, and there are those who live as an animal and as a human at the same time as well.

DON: This would be almost like a split personality from the earth viewpoint, a splitting off in spirit and becoming two individuals and not even necessarily two individuals in the same species.

DR. PEEBLES: Right, that's right. Sometimes the reason is that this advanced student, so to speak . . . I don't enjoy that choice of words, let's see . . . *brave* student, is uh.. .wants to intensely experience isolated introspection as the male, with no effect of the

female inside. So most human beings or animals that walk around have both male and female inside—in the nuclear activity of their being, the vibration, the energy vibration. But when you split off into one male, one female, that's it . . . you're just totally female in that one person and totally male in the other, because you want to do that for some reason.

DON: Is it possible for the . . . say, for example, for a totally female spirit to find itself somehow in a totally male body, or vice versa?

DR. PEEBLES: Well . . . let's see. Not in my opinion. Not in the split soul; but in the typical rhythm of things, uh.. . one's self-image can be that of female, and for the most part, exactly for that reason, will understand the need to accept the male embodiment. So often one is in the male to learn about the male, and one is in the female to learn about the female. It's the simple truth.

DON: So would this partly explain, to an extent, homosexuality?

DR. PEEBLES: Yes. Homosexuality and heterosexuality both have a little to learn. And when we are speaking of sexuality, we are speaking of the nonphysical form, of internal attitudes—and of the internal attitudes, it is ultimately unavoidable and ultimately preferred and enjoyed to know self as bisexual. That is, attitude that in no way needs be expressed physically.

But as an attitude—to be able to hug a female and to be able to hug a male, and to not think of it as a sexual experience—but instead, a soul into the soul. you see?

And the heterosexual who is proud of their heterosexuality—if it is a man, just loves women and can barely shake hands with a man, much less hold them—has something to learn, just like the homosexual.

If it's a male who prefers to hold males, and is angry or uncomfortable or not attracted to the female, he has something to learn about the female, about self. Do you understand me?

DON: Yes. Is it possible that someone who is experiencing a sort of reversed role like that in the flesh has consciously chosen that as a means of working out some particular thing?

DR. PEEBLES: Absolutely. In fact, more often than not someone in that condition, in a condition of social bias, for whatever the reason be, in this case homosexuality, where the greater social attitude is one of rejection or confrontation, bias—it is always with

intent and purpose for accelerated growth. That—in not only homosexuality, in anything—for example, uh . . . to be a black man in a white community, a white man in a black community, to be a woman in a predominantly male community, to be a woman in the Wild West of one hundred fifty years ago, for example, to be physically handicapped—all of these are intense choices for more direct growth patterns.

DON: That would certainly be a way of seeing another point of view most forcefully.

DR. PEEBLES: Yes, exactly.

DON: There was an instance some years back, during our great civil rights unrest in this country, where a white journalist found some way of dyeing his skin to look like he was a black man and lived as a black man in the South. The book he wrote, *Black Like Me*, was a moving experience for anyone who read it. We are experiencing this sort of thing without realizing it?

DR. PEEBLES: Exactly, *exactly* the same.

DON: We accept roles in order to learn.

DR. PEEBLES: Correct. There is no learning, except through experience. To learn in the mind is only a theory. Through experience is the growth, and so theory is only a tool; no more, no less. The nature of reincarnation, why one can in fact live so many lifetimes—hundreds and thousands—is because experience is the greater teacher. Everyone knows what they should do for the most part, but, uh, it's another story to do it.

So you see my point, however, is that when you choose a life, you theoretically know that the female is equal to the male, but you are not able to experience that in your soul. Eventually you are going to learn that; but by experiencing the female, or the avoidance of the female, uh, guarantees the impact that will invoke one into a different point of view.

DON: Sort of an acceleration of learning.

DR. PEEBLES: Yes. Which can be avoided, which many spirits avoid, which you are allowed in your free will to avoid.

This is another reason why there can be so many incarnations to life. Many spirits will, lifetime after lifetime, do everything they can to avoid such experiences. Actually they are avoiding growth and trying to live in pleasure and safety. And the divine universe is such that . . .

that is absolutely fine. But then, you see, there are still issues that have not been addressed.

DON: So for someone to be told that they are a very old soul, that is not necessarily a compliment.

DR. PEEBLES: Oh! Goodness gracious, absolutely, yes! Myself an old soul, I know. Formerly an old soul. No, really, my friends, an old soul is nothing more than a very *slow* learner. [Laughter.] Yes. You could use that as one of the quotes in the front of the book. Spirit told us to use this in the front; yah; take that. You can use that part too: "Spirit told us, suggested, to use this in the book."

DON: (*laughing*) Very well. We'll put it in the front.

DR. PEEBLES: In italics?

DON: Whatever you like, sir.

DR. PEEBLES: I tease.

DON: I love it. Uh . . . could we . . . ? Our scientists feel that the entire universe is evolving, uh . . . is there a parallel evolution on the spirit side?—a parallel that mirrors or somehow projects the physical evolution into our dimension?

DR. PEEBLES: Yes—well first, regarding evolution. Evolution is a reality. However, as your perspective becomes larger and larger, phenomenally large, then there is no evolution eternally. There is evolution over millions of years, thousands of years, over a few minutes. And, uh, this is part of growth, but in the true definition of evolution it is not a linear experience, from one to another, but it's part of that spiral that, again, is so large in scope that you can't see it, really, from the earth point of view.

It's like those lines in Peru—on the ground, you know, but you can't see them in any meaningful pattern until you get high above them—so with the spiral, the grand spiral, when the perspective is high enough, you see more and more that all shapes become spirals. Uh, in some sense.

The vibration, the energy frequency, rather, of matter is related to images, will, desire, self-image—uh, image of life and the relationship between the two. The frequency of that field of energy increases according to vulnerability, according to love, according to closeness, in attitude, according to acceptance, and so on.

That vibration becomes very dense as there is resistance and separation. Now the frequency of this energy must be so rhythmic

that individualization is only temporary—and then you have union, union of two different points of view, two different bodies, two different nations . . . in the pulsations, the rhythms—and the mechanical physics that is physical now on Earth will become spiritual in the coming decades, will concentrate on where are the pulses?—where is the high point of the wave?—where is the low point of the wave? And instead of looking and studying the middle, you will see that high point of the wave and the low point of the wave as the entry places—the doorways, the windows—into multiple dimensions, into other aspects of the unified field that will go beyond the four fields currently defined in science.

Understand that your physical body is not solid but is porous and that it is a vibrational zone controlled by your image—your image of self and others. The mind, motivated through the heart, will increasingly become the pilot, the designer, the painter. People in the twenty-first century in much more obvious ways will truly be artists in their week of living, more so than in your current time or in your history, recent history.

This is where the study of physics will become an art form—nonphysical—a study of nonphysical reality much more so than the study of physical reality . . . and so the vibrational waves are controlled by will, images, feelings, intentions. Do you understand? Does that address your question, or . . . ?

DON: Uh, I think so, but . . .

DR. PEEBLES: We can talk about it more. We can pursue it.

DON: You have already gone way over my head to the point that I don't know what else to ask you about, uh, so . . .

DR. PEEBLES: Well, we're a little dizzy, too, yah, so it's all right.

[Laughter.]

DON: Is there something that we can particularly learn as human beings by a much closer study and affinity with various animal forms around us?

DR. PEEBLES: Oh!—goodness gracious!—yes! I would say from our vantage point, consistently, one of the first areas of healing, resolution for individual breakthrough, individual growth, and experience of love, and for planetary healing, is the relationship between humans and the rest of nature, starting with animals.

The relationship in the so-called civilized nations between man

and nature is very incomplete. The true harmony and fulfillment that everyone seeks as nations, and as villages and towns and cities, will be through highly intensified, sophisticated study of that relationship, so that humans do not see themselves as the end-all of the universe, and as the—you know, truly, if one must be judgmental, there is nothing that comes close to the arrogance of the human being of planet Earth. And I'm talking about many other physical planets too.

The human being on planet Earth is really a sight to see! If we must use the word "tragedy"—the greatest tragedy is not among human beings but between humans and life elsewhere, and so this is what has brought on the great changes, and humanity has created this as a karmic experience—so the planet Earth is going to cleanse itself a little bit, take a shower, and humanity is going to be spanked a little bit, and they deserve each little spank—but it's nothing, it's not revenge, it's not anger, it's just a beautiful experience of love in the universe.

So there's much to look at regarding the human mind and the massive illusion of separation held by some. Typically, the more civilized the more separate.

DON: Such as the total separation from nature so evident in some of our large cities.

DR. PEEBLES: Well, yes, and it's going to catch up with the humans; what's going to happen, in effect. Now, I'm not talking about mass destruction. Life is going to go on, my friends, and you're going to love it. Life is a beautiful experience that you can enjoy and look forward to—you have much to look forward to in your century. However, there's going to be . . . uh, your weather patterns, for example, are going to break more and more records—in similar directions and in opposite directions—and it's going to make sophisticated societies pay attention to something besides themselves.

For example, the rain forests in South America are being cut away rapidly, and that affects the entire planet. Science knows it, so, uh . . . that's just one of many examples Nature is going to spank the human being.

DON: There was something recently about holes in the ozone layer above the poles . . . scientists very much alarmed and . . .

DR. PEEBLES: That's just part of it. That is the part they can measure; actually that is the smallest part.

DON: You don't really foresee any great cataclysmic destructions of the Earth, then, but we are going to have to learn to cope with a new reality.

DR. PEEBLES: Yes. In other words, there will be required more and more money, more and more attention will be given by business communities and political groups to the relationship between man and nature. They're going to have to; and nature will cooperate to some degree, and you'll be able to work it out. There will be upheavals, there will be some earthquakes to be sure, and the eye of history looking backward—oh, two hundred years hence—will see it as a time of great change—but in your experience, my friends, of day to day, of waking up and going to work—it's fine, it's fine, life will go on fine, and you will be able to adjust. It's just that some social values will change and human priorities will shift a little.

DON: Somewhat in the fashion that priorities in the western world shifted as a result of our fuel crisis a few years ago.

DR. PEEBLES: Exactly, you're right, they are all blessings in disguise.

DON: Nobody really suffered but we thought we were suffering. Uh . . .

DR. PEEBLES: Linda! How you feeling over there?

LINDA: (*laughing*) Just fine.

DR. PEEBLES: God bless you! *I* just wanted to make sure you were still there! We love you so much!

DON: (*chuckling*) We have heard you speak to others regarding other intelligent species on Earth—that maybe humans take a little too much pride in that we tend to think of ourselves as the only self-conscious life on the planet. Can we talk about that?

DR. PEEBLES: Yes, well . . . the dolphins . . . whales. . . each individual whale and dolphin is a slightly different case, but overall the dolphin is—in the human concept of intelligence, which is limited—the dolphin is close, not quite equal to but close to the human being. However, there are some individual dolphins that are far superior to many or most human beings. More important, perhaps—the teaching of loving allowance is the greatest teaching for the planet Earth—and I'm not speaking of that in terms of addressing or listening to us, this source here—but in any words you want to use, in any language, in any religion, those parts of each religion, those parts of each philosophy that address in some way the concept of loving

allowance. *That* is the lesson and teaching of Earth. And that, in many ways, is why anything comes to the planet Earth to learn, and the greatest teacher of that upon the planet is the dolphin.

The greatest experience of that is the dolphin. Their concept, their experience, as a community is such—they don't really need to change the human being, they just *allow* the human being and, uh . . . for they know, they have this intelligence that all will be as it will be, according to your growth, your karmic cycles.

So, for example, if a dolphin is captured, the dolphin won't necessarily be ecstatic about that experience, but will quickly surrender and become family with the captor rather than rebel. So the dolphin—not the clown but the teacher of laughter—uh, people walk away from watching the dolphin and they almost believe in God again, uh . . . they have been taught by a great master, although they might call the dolphin a clown.

So the dolphin is a great teacher, and a great experience of allowance—that's okay, it doesn't affect them . . . and so, uh, another is a species that is not accepted by most humans . . . uh, typically called the Yeti. Accepted or not, this is a real life form. They, as well, are extraordinarily gentle creatures and beings, and they, as well, are extremely intelligent and are, uh, teachers of allowance.

From their perspective, as from the dolphin's perspective, the human being is the—in the literal term—can be a *vicious* beast—uh, to watch and listen to human beings talking about the beasts of the jungle is a little laughable . . . uh, so there are many different and new perspectives to see, for the human mind to see.

Pride in intelligence is perhaps one of the more subtle but consistent barriers to greater love among the civilized arenas of the earth.

DON: We see this also as intellectual arrogance.

DR. PEEBLES: Yes, correct; exactly. Which, of course, is demonstrated and experienced, cultivated inside one because one does not love self. One is afraid that one is not talented, and so a demonstration of intelligence is a technique of "trying to feel better than." If you feel better than, you might be respected. If you are respected, then you feel loved. But what everyone finds out in their own karmic life cycles is they'll be respected again and again; they'll achieve their goals and become very successful and life will respect them. And then they die lonely. They say, "Wait a minute, I guess maybe respect *isn't* love, so maybe it was a waste of time trying to be

superior,” and so forth.

DON: Where would we go to find the Yeti?

DR. PEEBLES: The Yeti is located in the Northwest United States, is located in the Pyrenees Mountains, in the great Alps, throughout Russia and Northern Europe.

However, you could have the finest sophisticated equipment and trackers; if the Yeti doesn't want to be found, you won't find him. The Yeti has a radar, you might say, far more sophisticated than anything the human mind has invented, and sees the human being just like the human being sees the cobra snake—as a great, great, vicious threat—uh, not with condemnation, however, but with a sense of sadness and understanding.

So now that isn't to say that the Yeti and the dolphins don't have something to learn themselves. They have some things to learn, and that's why they're on the planet Earth. So the Yeti will reveal themselves, they've done this a few times, not for earthly appeal but just because of individuals involved. Individual humans.

DON: We recently had a moving experience watching a television feature on the killer whale. It would appear that they are equal to or superior to the dolphin in many respects.

DR. PEEBLES: Absolutely, to a fine point. Well, that—it's really individual; right; correct. Some individuals—gray whales also. You will find a little more intelligence in some dolphins, but at that point you are coming down to individual souls. Also the bear is very intelligent, particularly the brown bear. The wolf is very intelligent. But then, of course, you have to define intelligence.

There are many definitions of intelligence. Sometimes human beings tend to define intelligence as almost related exclusively to whether one has a thumb or not. Because humans can build a building, because they have a thumb, thereby they are intelligent. It is not necessarily an intelligent conclusion.

Because the Adam's apple and the larynx work in such a way that you can create a vocal language, there's the understandable assumption that this is exclusively a demonstration of intelligence. However, this precludes an awareness of telepathic communion—but of course if you see telepathic communion as irrelevant or unreal, then it's a moot question.

As well, the intelligence based on the concept that the human mind can reason and deduce and deduct, uh—but you see, a greater

intelligence doesn't have to deduct, there's no need to reason, for there is a more direct link to the source, and that doesn't mean death, does not mean boredom. Now, those who love to play chess, for example, working with their ability to reason, would take great issue with that, because they think it would be very boring.

But those that—that's really because that pride of reasoning often means a person is very lonely, also, you see, and who really loves his reasoning power more so than the ability to be intimate.

DON: We don't deduce ecstasy, for example.

DR. PEEBLES: Right. And the greatest intelligence perhaps is union. Contact. Intimacy. Now, that's intelligence. And it's not a dead state; it is an active state of awareness, of experience, of giving and receiving, and so forth.

DON: We live in a much more beautiful reality than we can possibly be aware of, don't we?

DR. PEEBLES: Exactly. Yes. Life is beauty beyond beauty. If every human being would dedicate every day—well, no, just one day a week to discovering a greater awareness of the beauty that is right around you, been there all the time —uh, just ten percent more—we challenge you, humanity:

One day a week can you find . . . oh, in *real* terms, just ten percent more awareness of the beauty around you; stopping and smelling the roses, in other words.

This can become a very sophisticated personal self therapy, to help you week to week to week, where your day is dedicated only to that beauty. Now, with some repetition, the challenge is to recognize not only the beauty of life around you, but the beauty of yourself. For others it is to recognize not only the beauty in yourself—quit looking in the mirror now—but the beauty of life around you too.

And still on other levels it is not just the beauty of people who agree with you, and have similar points of view, and share your same color, but look at the opposites, the beauty in the other parts.

You see? Yes. Most humanity appreciates the beauty, it's, uh . . . it's the fear of change; it's the illusion of separation; there is the challenge. The smelling of the roses as well as your sleep states has helped you come alive again. All such appreciation of beauty is a recognition of Spirit.

All right, we're going to leave pretty soon. Would you have

further questions?

DON: I think that about wraps us up for this time, Dr. Peebles. Thank you so much for coming again. We're looking forward to the next time.

DR. PEEBLES: All right. Linda! Anything further? Please! Please! Anything! Life wants to hear from you, Linda! They *do*.

LINDA: (*laughing*) I do have a question.

DR. PEEBLES: Life wants your work. All right? You hear us?

LINDA: Yes, I hear you.

DR. PEEBLES: And they want your work not just from that brilliant brain but they want it from your heart and soul. All right? So, let it out.

LINDA: (*laughing*) How many channels are you working with, at the present—working through?”

DR. PEEBLES: Ah, well, let's keep it in North America for now. That will keep it simple. I work around the world through various channels and in North America, let's see, there are twenty-five different channels I come through.

There are others who are stretching for my presence and those that I work with and represent, and that's wonderful, but there's some more stretching to do before becoming effective channels.

LINDA: Do you find a somewhat different experience through each channel?

DR. PEEBLES: Oh, dramatic, yes; very different.

DON: Your channel is very important to how much of you can come through; is that right?

DR. PEEBLES: “Yes, or in many cases, what *part* of me can come through, effectively, for I do not want to overly influence the environment, but work *with* the environment, you see.

So, we love this channel. He has worked hard in other lifetimes and, uh—you know, when he was first working, over here, there was debate whether it was going to take place, and there were times when we were wondering if Thomas, bless his soul, was setting a record for pure stubbornness. To move him was to move a rock.

Ah . . . he is an exceptional being, an exceptional channel. There are other channels, however, I can come through with a little more

scientific information and language that is difficult to bring through Thomas, because of certain fears and bias that, uh, impede the route and we will not interfere with that, you understand, we do not overpower.

There are also issues of . . . oh, maybe sexuality, for example, that I can bring through other channels more strongly, where it might be a little more round about through Thomas. However, there are many, many issues that I can bring through Thomas that are difficult or impossible to bring through others. You understand.

DON: Thomas has a very nice balance.

DR. PEEBLES: Exactly. Extraordinary sensitivity in a male being. Just like you, Donald, God bless you.

DON: Thank you, sir, very much.

DR. PEEBLES: All right. Go your ways in peace, love, and harmony. Life is a joy, particularly as you surrender to the delightful opportunities for growth. Let us say that again. [Slowly and precisely.] Life is a joy, particularly as you surrender to the opportunities for growth, each and every day. Though you may at first see them as pain or as struggle, these opportunities become *delightful* growth of the soul for those who take responsibility as creators of the struggle—never the victims of it—the pilots of change, never the passengers. As you then increase your communications with life around you, with respect, and as you make greater allowance for yourself and for life around you, recognizing all souls as creators and pilots of change, life then becomes a joy, a dance, a celebration of the divine in all things.

We love you dearly. God bless you each and every one.

8

On the Air

*“The human came forward . . . much
earlier than science has yet understood
. . . as the direct implementation of off-
planet beings, your space brothers and sisters.”*

—Dr. Peebles

As of the time of this writing, Dr. Peebles via Thomas Jacobson has had considerable exposure on the nation’s airwaves, both radio and television, primarily in talk show formats as a guest. Needless to say, Thomas was usually presented with no great seriousness, often as an object of humorous curiosity and for entertainment value. But we were fortunate in tracking down the first broadcaster to bring this phenomenon to the attention of the public, more fortunate in obtaining a personal interview with Bill Jenkins, the irrepressible host of KABC (Los Angeles) Talk Radio’s *Open Mind* show.

The transplanted Texan is tall and lean, bronzed and handsome, a veteran broadcaster who has experienced all the usual excuses to become cynical and hardened to the human situation yet retains a boyish enthusiasm and an undiminished zest for life. The product of a fundamentalist upbringing, he first told us about his reluctance to become identified with a weekly radio show devoted to a serious investigation of the paranormal and the occult, then he related his first meeting with Thomas Jacobson.

Thomas had been brought to his attention by a friend, and he’d set up an interview at the studio to determine if Thomas might be a suitable guest on *Open Mind*, a three-hour phone-in talk show aired live each Saturday evening. Bill had been busy screening some confidential material that had been supplied by another prospective guest—a man in North Carolina—which proved to be so fascinating that he’d forgotten about the appointment with Thomas.

So this is all amazing to me and I’m just trying to determine in my mind if I want to put this [North Carolina material] on the air, you see, to this large audience—they would think that Bill has gone really off his coot because . . . well, see, you may not always *believe* what the guest has to say but you can’t just sit there and take potshots

at him—at his academe, his research, his whatever.

What I mean is, how in the hell am I going to sit there and tell Edgar Mitchell that you didn't communicate mentally with somebody down at Cape Canaveral from space—I mean, give me a break! You know, if the audience wanted to do that, that's their prerogative, they can do that. I can't.

So that was all really kind of heavy on my mind. It was the first time I'd gone through [the material from North Carolina].

I hadn't talked to anybody about it. I had secreted myself back in one of the studios. I didn't want anybody to hear this information because it was very confidential. I didn't know what it was all about anyway.

Well, I'd gone out to get a cup of coffee—and there was [my friend] and Thomas. I had forgotten that I had made an appointment for them to be there at eleven o'clock. That's when Michael [Jackson] gets out of Studio D and goes over to Studio C. The idea was that we would then go into Studio D and Thomas would go into trance; you know, to show me [what he does].

So anyway we met outside and went through the usual tentative introduction sort of thing then immediately into the studio. We sit down and chat just a minute about innocuous things, then Thomas goes into trance; you know, mumbles this little prayer or whatever—and I am thinking *what the hell?*—then out comes this booming, almost comical, voice that almost blows me out of the studio—I mean, you've met Thomas, such a calm, quiet man—but then *boom!*—here's this . . . whatever.

He goes through this short metaphysical, uh, whatever that he goes through in introducing himself, this little preamble, then he gets right on my case.

He says—and I'm sitting there with eyes like saucers, I guess—he says, [mimicking] “Bill, I want you to know that we've been encouraging you from the other side.” Like, “We've been working with you for a long time, and you're doing a marvelous job. There are a lot of us here (in the damned studio!) and there are some off-earth ones [here] too.”

I say, “Some *what?*”

He says, “Off-earth ones.”

“What's off-earth ones?”

“Why do you think you’re so interested in the flying saucers?

You think you did that because of your Texas boyhood?”

[Bill had previously worked on a documentary movie about UFOs.]

I admitted that I’d often wondered about that, and he said, “Let me tell you something about that spiritcom device [the North Carolina material] you’ve been working with, and George Mueller.”

I am thinking *oh wow!* because I encountered that material just fifteen minutes earlier and—well, he told me all about Mueller and what a [character] he was—he was this, that, and the other thing, then he tells me, “Oh, by the way, they’ve lost contact with him for a while. He says he’s moved to another vibratory level, which is one way to put it. And he’s just having some instruction there.”

But he goes on to say, “But actually they’re going to regain contact with him through a trance medium in Colorado.”

Then he starts telling me about my family, about Brandy—the dog—and all of this other stuff. I mean, he went into all kinds of stuff.

Well, you must know what this was doing to me. I had agreed to see the guy just out of courtesy, and now here he’s . . . I mean . . . well, okay, I had invited Dr. David Viscott [who also does a show from KABC] to come down. He did.

Right away Dr. Peebles says, “Oh, hi, David. You know we’ve been coming to you right along with that book you’ve been writing on spiritual psychology, and”

Well, now David’s eyes are *this* big, his mouth is open, and he is speechless—and if you know David, you know how unlikely *that* is. He has never mentioned this new book to anybody, not ever—you know, he’s already got all of these best sellers kicking around and—but he’s sitting there wide eyed and speechless.

Dr. Peebles is saying, “You know, David, you ought to really go ahead and use some of that stuff on your show. We know you’re concerned about what your peers will say and the religionists but . . . Would you have any questions now?”

But David is sitting there stunned and speechless—I swear to God, David Viscott speechless—he actually had paralysis of the throat, he didn’t ask Dr. Peebles *any* thing.

So he just says, “Well, all right, good-bye, God bless you all,”

and Thomas breaks the trance.

Now, in that first session, he told me about the research I was doing, about the “channeling” I was doing—and that was the first time I could put a name to it, to my craziness—he used the names of my family, my dogs, he intimated a problem that my wife and I were having, he told me about a problem my kids had been having. As I look back now, I didn’t know they were having that kind of problem at the time and he didn’t exactly call it that, so I didn’t tumble to it, but I know that was what he referred to. He told me about everything that was going on at the radio station—which is a real soap opera all the time, believe me—and how the show had developed because of the influence they [Spirit] had been giving me—that they were trying to work very closely with me but I wasn’t listening too well and all that, and on and on.

So need I say that obviously Dr. Peebles went on the air the next possible air date. Which, sadly, was about three months later. That was the first slot I had open, the first time I could get him on the air. He was an enormous success. You know, I was a little worried at first—I mean, this is weird stuff, really, and we are talking wide audience, but God, he was an instant smash.

On that first show some of the promotion people were there, and you know we had the lights kind of low and you stay away from Thomas while he’s in trance. But at a news break they turned up the lights a little bit so they could take some pictures—and Dr. Peebles got right on their case: “Don’t you change the environment around here! Turn it back down!

I’m really concerned about my channel, he’s trying to stomp back in here anyway as it is.”

Said, “We just wanted to take some pictures.”

He says, “No flashbulbs!” Says, “Bill, you’ve got to tell these people this is something special going on.”

I said, “Well, I really really think so.”

I’d been listening carefully to the reaction of the people on the phone lines while we were on the air. You could hear them go, “aahhh aahhh” [sharp intake of breath] and you knew that he was hitting it right on the head.

It was interesting the way he does it, because he talks at many levels at the same time. If he is talking to someone else, I’m hearing *one* thing but you the person is hearing another. I remember we had

a party over here [at Bill's home]. It was all the KABC people. Would you believe it was Christmastime and this house had eight-five or ninety people in it? It was raining outside, so it was all inside, and it was getting a little tight.

[Thomas went into trance and produced Dr. Peebles, who wowed the guests with direct interchanges].

Another friend of mine asked Dr. Peebles a question that night about their friend Nefertiti. Nefertiti was a dear friend of theirs and they had lost contact. So Dr. Peebles went through a whole dissertation on Nefertiti's character and the whole thing, and that they would never see Nefertiti again, that she'd gone off to do some other things that she wanted to do, and the whole stuff.

Now, / knew that Nefertiti was their *cat*, which they'd lost some time before that.

So I said afterward to these friends, "Well you know he can't bat a thousand."

They said, "Oh, no, he was right on target with everything he said."

His appearances on *Open Mind*—and there were many, I think maybe nine or ten—all of his appearances, that's when we had the most telephone calls to this station—you know, the busy signals—well, *Open Mind* always had the highest level of that, the busy signals. The line was always full. But Dr. Peebles aroused that audience more than any of the other guests, ever. So in that respect he was something else.

People want to run him for president. They *love* 'im. You know, you just—you just fall in *love* with this guy. I always felt sorry because I tried to devote a lot of time to Thomas as well—and Thomas is a very interesting and engaging guy and he improved, by the way, over the years, as himself, as he was learning to handle himself on the air, in his own processes—he became very engaging himself, in time. But during the first few appearances he was awed by it. Well, you know you've got this thing running around in your head, Dr. Peebles and . .

But Dr. Peebles, you know, what a character, he just wouldn't put up with anything. Like during the news breaks and some of those long waits, he would sometimes leave. He'd say, "I don't want to put up with this, watching you all go pee." He says, "I'll just be floating around; I'll be back," and he would just go off and leave Thomas

sitting there.

But I think one of the most *dazzling* displays of the paranormal happened right on the air one night. The space shuttle was in flight. One of its missions was to deploy two different communications satellites, the Westar VI and the Palapa B-2.

They had put up the Westar VI and they had *lost* it. It was gone. They couldn't find it anywhere. I mean, all of these sophisticated earth-tracking stations, the thing wasn't there. It was *gone*.

So during—I think it was the ten o'clock news break, as is usual I just toured back and went through the wire room—a routine to make sure that somebody hadn't shot Reagan again or whatever—and here was this bulletin that had just cleared the wire. They'd found the Westar VI but it had just been completely destroyed—you know, just in a thousand pieces, there in space, just total space junk. And NASA was at a loss.

They couldn't figure out what'd happened to it; it was a total mystery.

So we came back on the air, and the first question—I didn't even tell Thomas that I had this bulletin—this caller said, "You know, Dr. Peebles, we've just lost one of our communications satellites that the shuttle crew deployed. What happened there?"

He said, "Just a moment"—the way he does, you know, where the hell does he go?—he goes somewhere to get the answers and he's usually back in a few seconds.

This time he came back and said, "You know, this is going to be really strange because some of the off-earth ones are tinkering with that satellite right now, so don't worry, it will be back."

Well, I'm looking at this bulletin that it's destroyed; right?

But he's still saying, "They'll find it. And not only that, they're going to send off another one and they're going to lose it too. And the off-earth ones are going to tinker with it and then they'll bring it back—and if your scientists are smart, they'll look and see what's going on there because they'll get a lot of information from what the off-earth ones have been doing with them when they get them back in another flight or two."

So I—very diffidently—read the bulletin. On the air.

So he says, "Ah! Well! Believe AP or believe Dr. Peebles, we don't care. We love you anyway."

I said, “Well, what about it? Are we to believe AP or should we believe you, Dr. Peebles?”

He says, “I’m just telling you what I’ve got here. But, Bill, Dr. Peebles can make mistakes too. But I don’t think so, not on this one.”

So the next morning I’m driving to work and they had launched the Palapa B-2. I said, “Ohhh, they’re gonna *lose* it.”

And sure enough by the time I got to work, been there about an hour, bulletin came in, they had lost the Palapa B-2 as well. Now they’re *both* gone.

A day later they *found* them both.

They’re both up there; they’ve got ‘em tracked!

Two shuttle missions later they retrieved them. Woo! Let me get —let me read you a letter I received: “Dear Bill, I feel like I know you after listening to you on *Open Mind* for so long. My favorite was Dr. Peebles. I taped your session with him after the spacecraft blew up. I’ve worked at Hughes for eighteen years and I helped design and test Westar VI and the Palapa B-2. So I was very interested when they were recovered. I’m sending you a copy of an internal letter we got, December 7, 1984. Sure like to meet you” and etcetera.

The letter, the memo, to Hughes employees communications group, from an associate manager of the Commercial Systems Division: “We recognize that there is an intense interest in the two recovered spacecraft. Unfortunately however our recovery contract with the owners of the spacecraft severely limits our freedom to display the spacecraft or to discuss their condition. Accordingly, I ask your cooperation in observing the following conditions during the time the spacecraft are in our custody: there is to be no access to the spacecraft by anyone who is not an employee of Hughes, and there is to be no access to the spacecraft by Hughes employees who are not directly involved in the performance of the recovery services. In addition, all requests for information about the recovery or the condition of the spacecraft should be referred to the S&G public relations’ etcetera.”

But there it was, on the air, one of the most *dazzling* displays [of clairvoyance]. I’m looking at the AP bulletin that they blew up and, “Well, you can believe AP or you can believe Dr. Peebles. I don’t care. I love you anyway.”

Beneath a banner headline, the *Los Angeles Times* on February 4, 1984, reported that the Westar VI communications satellite

deployed by *Challenger* was feared lost. A follow-up story on February 5 voiced the official fear that the satellite had blown up and disintegrated into space junk. “One theory is that it exploded as the onboard rocket was ignited.”

Another *Times* story on February 7 reported: “A second communications satellite launched from the space shuttle *Challenger* sputtered and failed to reach its orbit Monday, stunning space officials with the third major setback of the mission.

“The satellite, called Palapa-B2 and owned by the government of Indonesia, spiraled up from the shuttle early Monday in what appeared to be a perfect launch, but then flamed out prematurely.”

A story carried in the February 9 edition said that an investigating team was moving to impound parts of solid-fuel rocket propulsion systems from around the nation in an effort to determine what caused the two commercial satellites deployed by *Challenger* to sputter and go astray moments after being launched from the space shuttle.

A story in *Aviation Week & Space Technology* in its edition of February 13, 1984, reported that NASA was studying plans to recover the two useless satellites by the space shuttle during the next year.

Aside from a mention that the two satellites had been recovered later that year, we have found no further information on the Westar VI and the Palapa B-2.

But we’d already decided to believe Dr. Peebles.

9

The Big Picture

*“We encourage you to understand that
sexuality is a wonderful experience of
spiritual oneness, that all life is motivated
by the drive to be together.”*

—Dr. Peebles

It is entirely characteristic that you never know where an interview with Spirit is going to take you. A seemingly very simple question often produces a startling and complex response; one thing leads to another and another and another until . . . well, you’ll see what we

mean.

Listen very closely, please, because the very foundations of human life on Earth are about to be discussed.

This is the voice of Spirit:

As we address you today, we would speak of the nature of love, the nature of romance and sexuality. We will encourage all of you to understand that the fundamental drive of the soul in the human sphere is to be one with life again. To be held by another person, to hold another person, this is the purpose of life, this is the drive. This is incorporated through all aspects of self, the mind, the brain, the physical body, the physical biological intelligence, and your physical sexuality.

It's all the same thing, part of a magnetic experience to be part of life once again. And when one surrenders to that intimacy, there is an orgasmic experience in the soul, thereby in the body. The orgasm is not the point, it is just a by-product of the ability to hold and be held, to be together in total union with another, union with the universe, union with God, union with all life everywhere; it is that moment of surrender that the greatest ecstasy of life comes forward.

We encourage you to understand that sexuality is a wonderful experience of spiritual oneness, that all life is motivated by the drive to be together. We encourage you to understand that romance is the dance of life, to understand that permission must be created from within, and not waiting for another person to create it for you. How can self create that permission to reach out and say, "Will you love me? Will you hold me? Will you ask me for my presence?"

How can you create that honesty with others instead of waiting for life to do that for you? There is the loneliness, there is the pain, there is the isolation from the great romance, the great passion of life. You simply do it yourself.

God bless you each and every one. Would you have questions or comment?

DON: Thank you for joining us again, Dr. Peebles. And thank you for that beautiful message. Linda and I are both very much aware of the magical quality of these experiences, but it still always surprises me when you open up by talking about the very thing I wanted to ask you about. I had thought to discuss human sexuality during this session, so how very nice of you to prepare the way for me.

DR. PEEBLES: Well, it is not that we anticipate you, my friend, it's just that you have channeled us, both of you, in your questions, you see. And you feel what we encourage you to think about, to ask about, and so we're just working together as a team. God bless you.

DON: That's wonderful. Whole new concept of teamwork.

DR. PEEBLES: We're proud that you hear us, that you capture those questions, some of them. You could've ignored them.

DON: Uh, probably not. But thank you. The question of human sexuality has for so long been such a troubling thing for people, and it seems that various social ideas and religious ideas have so manipulated our thoughts and ideas about it that . . . well, there's just so much confusion in the public and private mind about sexuality.

Certain religious ideas seem to be saying on the one hand that sex is sacred and divine, but on the other hand only if it is invoked for the reproduction of life—and then it becomes a sort of a duty. We're damned for doing it and damned for not. So we would like to have your comments as to the sexual confusion on planet Earth.

DR. PEEBLES: God bless you. In the nature of religion, often there is a desire to suppress passion, believing passion to be fundamental to crime and sin, believing that the purpose of life is to cleanse oneself of sin and thereby accept purity. To be pure, then, is to not have passion, for only passion leads to sin.

And, of course, really what takes place is only an experience of stagnation, a sterility—perhaps clean but yet figuratively dead. And so always there is the reincarnation, the desire to live again, in any plateau of time and space, so as to try to give self permission to experience passion as the touch of God rather than the curse of the devil.

It is in that passion that one is experiencing the natural magnetic drive to be with life, to be touched by life in any sense, and that touch is an electromagnetic activity of the soul that creates higher frequency, a vibration that becomes union, oneness in any sense, and this is where the great works of art and the great works of music, the great works of construction and composition in building and invention have taken place throughout history. It has been at that moment of being touched in the mind, in the body, in the heart, all of the above—intimacy, sexuality of the soul—when all invention and inspiration occur.

The fear of being overcome, the fear of sin and of evil, ironically

dominate in the human spheres of Earth, dominate the desire for love, the desire to understand true kindness and compassion, where the great masters, all of them—Jesus, Buddha, and the list goes on—taught love and forgiveness. Nevertheless, the demonstration of human beings typically through organized religion is one of condemnation, fear, avoidance, protection, and greater and greater isolation.

It is a great paradox that some earthly religions strongly encourage greater separation rather than seeking to dissolve those separations, which is the true purpose of the study of God, or thereby, religion in human terms.

Sexuality is a beautiful experience—and in the finer societies, communities of the universe—including some historically upon your planet—some societies elsewhere in the universe, some in your own futures—it has been recognized as such and as a part of healing, as part of creativity and invention. In the future societies of Earth, sexuality will be something that is looked upon with reverence and respect, and with thanksgiving rather than fear.

There will be professionals, for example, currently called prostitutes, who will be looked upon with respect, the respect in these days of your society that a lawyer receives or a doctor receives, they will receive; for in their sexuality it will not be just the body. The greater concept of sexuality is inclusive always of the heart, the soul, and the mind, you see. This is what they will teach and manifest, demonstrate and inspire within others—spiritual sexuality, sexuality of the soul.

It is not the body that sparks the excitement, it is not the study of fine form of the physical that sparks excitement—it is that through that initial attraction of the body one begins to concentrate on another person, don't they, believing it to be the body, the physical male or female.

But what you are doing, in a greatly accelerated way, is focusing on another person, another soul, another personality, another aspect of God, and the more that you hold your focus on God in any realm of Earth, the greater your excitement will be, the greater your passion.

It is true that crime is based on passion, but it is equally true, if not more so, that the greatest works of humanity are based on passion. So because humanity lives in illusions of separation, and thereby idolizes protectionism and safety, this is why issues of crime, of sin, of error and wrongdoing, of failure, tend to have a greater, a

larger habitat, in the conscious attention of the mind. But that is a false concept, and it is only through repetition, practice, and continued experience that you learn that the same focus creates your reality. When most of your attention is on those issues, then you deny yourself greater attention on the great joys of life.

The nature of sexuality is a dance of God, and we encourage all who hear these words to surrender to your sexuality, to surrender to your contact soul to soul.

The diseases related to sexuality are not because of the sexuality itself. They are because of human fear, the human judgment, the human bias regarding sexuality—and that in turn manifests the diseases associated with the same, a reflection of the social mores and attitudes of your time. Do you understand me?

DON: Yes, I do. That latter part rather emphasizes the effect that fear and anxiety play in all areas of human health. The things that we feel so degraded by, we take into ourselves as ill health, don't we?

DR. PEEBLES: Exactly. Fear can be seen as a healthy tool, as it is by sociologists and psychologists, for example, but that is typically when your attitude is concerned with temporary well-being, when you are concerned with immediate survival, when you are concerned with safety—then fear is a wonderful tool. But in the ultimate growth of your soul, fear is—it is a challenge to overcome. It is a blockage, in a way, based on an illusion of separation. Do you understand me?

DON: Yes, I do.

DR. PEEBLES: It does not have to happen physically. Sexuality starts and ends in the soul. It is an illusion—an understandable one—that sexuality starts and ends in the body.

For example, if a rape takes place. Now, it is certainly logical on the surface to believe that a man is driven by the physical appearance of the female counterpart, if that be the case. However, it is actually the soul, it is the spirit body, the astral and etheric vibrational field and how the man translates that energy into a subjective personal symbol that is the driving attraction.

The body, the physical appearance and all, gives the man—in this case, the man—permission to open up to that soul contact, but it is the soul contact that's already there, the soul activity of perception that's already at work. And so a man who is raping a woman feels the need to overpower her so as to dominate, and in that experience of

domination to feel some sense of self-value, believing self to be empowered, uh, incapable of being loved by anyone except by overpowering them—believing love to be a result of respect—respect gained by fear, domination.

Sometimes, as to the female—you might not want to hear this—but sometimes the female who is raped has helped to create the experience. Again, though, not in any conscious, physical way—such as so-called invitation to rape—but in the way her own soul translates the call to sexuality. If there is a very low self-image within the female being, an image of inadequacy and smallness—although it can be hidden through temporary ego states and such—it can dominate the female as low self-esteem of the female self or principle, making the female inferior or smaller than the male—and so these two fit into each other. Both people create the experience, one with the need to love through domination, the other with the need to love through being dominated.

But, now, it is not necessary, in loving the many rather than the few, it is not necessary at all to have a physical experience with a second, third, or fourth party.

However, if you spend your time denying sexual attraction and going out of your way to resist it, you are in part denying your God-self, so you acknowledge that physical attraction with the spoken word. You can acknowledge it with a compliment. You can acknowledge it with your eyes and you can experience it in your mind, and then go your way.

No, it does not require physical experience. Do you understand? If you become very mature in your being, you don't seek it yet you don't deny it.

DON: I see, yes. Much food for thought there. No need to isolate ourselves inside blocks of ice, trying to deny a physical attraction. Just acknowledge it and go on. [To Linda.] Did you have something you wanted to ask at this time?

LINDA: No, you go ahead.

DON: I've been having a bit of trouble, Dr. Peebles, trying to understand the relationship of soul to body. That is, the biological form that is energized by the life force, on the one hand, versus the soul, or personality, that indwells the body. We have been told what the soul is without the body, and I think I understand that, but what is the body without the soul?

DR. PEEBLES: It is nothing. There can be temporal movement, experience, excitement, as an electrical charge, through a body that is not inhabited. However, it is very temporary, and it extinguishes itself; the life force is gone.

Now, there are—for example—there are the concepts and fables of zombies—what are called zombies would be dead bodies that have been inhabited once again by a despairing soul, a soul in desperation or confusion. This, I suppose, would be possible. However, that also would be a very temporary experience.

When the original occupant, who has built and manifested that molecular form, has vacated permanently, then the body is quickly deteriorating into the fertile earth, returning to its natural state, the molecules, uh, disassembling themselves and rejoining earth.

The entire experience of intelligence comes from the soul.

Now, the brain, the physical brain, is similar to your computer of this day, computer technology. It holds information, it holds data, information; memories can be held and located in the brain. The brain is also a translator for language; translator, as a vehicle upon a foreign land, that is the brain upon the Earth experience. It is a vehicle to help you integrate.

The mind is dominant to the brain.

The soul or heart is dominant to the mind.

Does that answer your question?

DON: Partly. But I'm still a bit confused. In an earlier session we discussed the inhabitation of the fetus by the soul, and you stated that at the time of conception, the biological form that begins there is an indwelling general spirit substance or force—that which we identify as the life force—and then there is a moment in time when the soul indwells.

Then we discussed the process that we call death, in which the soul releases the body.

Is there a point somewhere between those two events, between birth and death—is there a point when the soul, the life force, and the spirit that produces the life force become almost synonymous, or do they indeed become synonymous?

DR. PEEBLES: Now . . . the soul and what?

DON: The soul and the . . . does the soul and personality—?

DR. PEEBLES: Ah, I see . . . uh, yes, in fact, it happens every week. It is a rhythmic activity, a pulsation throughout everyone's life; and part of the challenge of life is to become conscious of it, to become aware of it, cognitive rather than unconscious.

But in the natural state of affairs, it's taking place all the time, a union between the soul and the personality. And this is why we encourage people not to think of their higher self elsewhere, but rather to locate it in the frontal part of self—now, right where you are, in the front of your being, with your attention.

Yes, Don, they come into union, and this typically during daydreams or at the time of orgasm and afterward, in sexuality. It is during a climactic experience of artistic ecstasy, either as the performer or the beholder. It is accomplished during some small fragments of the deep sleep state. Yes, it takes place. The challenge, of course, is to make it consistent. You understand?

DON: Well, yes . . . so, at the time . . . when the soul releases the body, it is simply the biological form that then goes into decomposition; the spirit has also departed.

DR. PEEBLES: Yes, that is the word I was looking for—decomposition. Yes, correct, exactly.

DON: In, uh . . . I had another thought . . . we're not exactly . . .

DR. PEEBLES: Don, did you have feelings about that? What was your motivation? What are your feelings about the body decomposing?

DON: I have no problem with the body decomposing. But it is — I had another idea working . . . uh, I developed a theory many years ago that the personality that I am—me—I indwelt at the moment of conception and actually took over the mitotic division of cells and all that—and organized the body and I built it. And you said something in your last statement to the effect that this is what happens, yet I am still confused as to the distinction between the life force, the spirit, the vague spirit that comes in and starts the process going, and then the soul coming in at some later point and taking over and cooperating in the eventual development. Is this actually what happens?

DR. PEEBLES: Yes, the spirit and soul are one, as one. And coming into the child of the womb are very, very present, although not inhabiting for the first few months, but extremely present and *forward looking*. Whereas with death, well, I suppose you would still

be forward looking but dropping the body behind you. There is no longer the drive to build it, but just to release it, and you're correct.

However, the self-image personality is imprinted for a time upon the cellular, molecular structure so that after the spirit has departed those imprints do remain, just like the stones called the . . . uh . . . fossils?—so yes, the entire self is in the microscopic aspects. However, with time it passes, it leaves completely, according to the attitude and locality of the spirit.

If the spirit stays bound to Earth, with anger and desperation or fear—well, that state of personality, that electrical state of personality in the cells, continues—and the body can even be used again, and brought up awake again to some state as the zombie. However, if it is a clean death, a clean departure, in about three days that imprint just disappears. Does that address?—is there more to your theory you'd like to talk about?

DON: There probably is, but I'm not well enough organized in my thought right now to pursue it; perhaps at some future time . . .

DR. PEEBLES: That theory would be more relative to other zones of reality. There are other places in the physical universe where the pieces can be picked up again in a very active way and reformed in their totally new experience, bypassing what is called birth and childhood, and perhaps that is what you were drawing upon, from other realities, but it's not really relevant, perhaps, to Earth.

DON: Well, now, in the evolution of soul—I presume that what we are going through here on Earth, in our recurring lives —and what occurs in the spirit world—is some sort of an evolution that we call growth and learning. But in the evolution of soul—did the first incarnations into physical matter occur with homo sapiens reincarnating as humans on this Earth or were there prior experiences with what we term lower forms of life?

DR. PEEBLES: Yes, it was previous, Don, and was as souls incarnated into physical forms nonhuman. The human came forward much later in the Earth experience, yes, though much earlier than science has yet understood, and came forward as the direct implementation of off-planet beings, your space brothers and sisters.

Now, of course that brings forward the question: where did *their* humanoid state begin? But relative to Earth, not only then but now, the soul does reside in many animal forms as well as in the human form. Do you understand?

DON: So homo sapiens is not really a natural product of Earth but it is an implanted species?

DR. PEEBLES: Exactly, right, correct. There are other—the banana, for example, came from another planet. It had nothing to do with Earth, didn't start on Earth; yes. It is perhaps the most wholesome food on the entire planet. You could live on water and bananas and be extremely healthy.

DON: That's why I love them so much.

DR. PEEBLES: Yeah. Smart man.

DON: (*laughing*) Very good. Well, now, that . . .

DR. PEEBLES: You see, there is such a thing as evolution. But evolution is not the cover, not the blue sky. Evolution is secondary to other laws of the universe. Evolution is a system that is true and valid, relative but limited.

DON: I see. It's sort of like a mechanism of change. It's like, God *said*—and evolution *does*. An unconscious force—

DR. PEEBLES: Right!—very good! That's very good, Don! May I use that in the future?

DON: (*laughing*) Yes, please do. Uh, so we've already partly answered another question I had in mind. The origin of a lot of Earth religions, some of our most hallowed religious forms, are actually the . . . memories? . . . of off-Earth influences in our lives?

DR. PEEBLES: Now, that's an interesting theory. Just a minute here. . . . [Long silence.] The, yes—the most ancient religions—that doesn't necessarily cover Christianity, for example—but the more ancient mystical religions, yes, are *loosely* the result of systems of thought and communication previous to the earth experience; correct.

DON: Uh, well, even Christianity—at least in the Old Testament, in Genesis, there are references to other beings who are having sexual contact with, uh, the early people, I guess—as a suggestion that they had some influence sexually on the human race and . . . and, uh, so this seems to be a valid idea even there.

DR. PEEBLES: It sure is. It happened again and again and again and again. Remember that your written history of only a few thousand years is just a piece of sand upon a beach.

Human affairs on Earth have had so much other activity, and

dominated by off-planet visitations and interactions.

There have been societies that have gone on for thousands of years where there was a clear relationship between life on Earth and life from other realms; it was very clear.

Well, this is what your world is returning to now—it's just in the very, very beginning; that's part of the Aquarian Age, where that will come forward again.

DON: Is there some connection, then, between this off-Earth influence—and I presume we are talking about physical entities, not from the spirit world but from some other physical vibration . . . ?

DR. PEEBLES: Yes, that's correct.

DON: So this is—would there be some sort of a direct connection between that fact and, for instance, the ancient Brahman idea that man came into being from the result of playful spirits who came in to sample our environment?

DR. PEEBLES: Yes, and what have been called angels—although reasonably believed to be spirit, or spirit teachers, at times—and they were, on some occasions—but often were actually the space people, your brothers and sisters from other physical origins. And you will find that in the writings of all of the older religions, that is consistent in all of them—even so-called myths and fables and the oral traditions from the oldest antiquity, in all lands of the planet Earth: it is consistent.

DON: They were trying to teach and lead?—encourage us to become more and more like them?

DR. PEEBLES: Right. They wanted civilizations that would be self-sufficient, knowing that in their matrix of travel and, uh, energy activity in the universe they could not maintain a hovering state around the Earth. They either had to be on the ground or go elsewhere. So they wanted people on Earth who would be self-sufficient. It was difficult, you see, because . . . to those who came to Earth, in touch with their totality, their intelligence, found Earth to be a foreign atmosphere, a very difficult atmosphere in which to maintain their state.

So they had to develop other physical biological systems that would fit, and prolong and reproduce themselves in earthly terms.

DON: And of course this also fit very well into the whole scheme—the greater scheme—the whole spiritual scheme of providing life

forms of higher intelligence or higher reactivity that spirit could work through—that soul could embody and work through here on planet Earth?

DR. PEEBLES: Yes. Eventually science will see—and I believe some already know this—that . . . looking back in context of progression from one form to a higher life form there are many gaps. In fact, there are reversals. And that's because of interaction from off-planet sources.

In current times these space people are making visitations—over the last thirty-five years, in particular—and some of their work is—what they are doing when they work directly with physical human beings—these are souls who are part of their family, in their ancient past, and they are unlocking memories. And so the various devices—implements, instruments, and the electrical insertions that have been noted—part of it is unlocking some of that memory. This is, uh, in preparation for greater collective public conscious integration again—with very little panic—with more fascination and love and sharing, you see.

DON: Could this be why some contactees experience such confusion and even fear as an aftermath of a close encounter of that kind?

DR. PEEBLES: Yes, because in their conscious mind—they are living, remember, on the Earth in illusions of separation—so they feel violated, feel raped, feel taken over—and typically, as with most humans, feeling like a victim, not aware of how they invoked this in their dream state, or from other times and places.

There have been many who have enjoyed the experience. But, again, because fear and pain tend to dominate attention—look at your news media, for example—then that is what the public hears most about.

But it is the fear, through illusions of separation, not because they are being hurt; it's because they are resisting the experience in their conscious selves.

DON: I am beginning to get a big picture here that the . . .this whole concept of the illusion of separation is much bigger . . .

DR. PEEBLES: It's fundamental, oh, yes, everything is based on that.

DON: . . . than most human beings would come to think it is. You're talking about, now—the entire universe is really a single, living

system. . . .

DR. PEEBLES: Yes, exactly.

DON: Our aliens, our UFOs, our spirits, you yourself, me myself, we are all one and the same thing happening, going on, all in —

DR. PEEBLES: Yes, and not only are all planets part of the same system, all systems part of the same galaxy, all galaxies part of the same universe—but everything is part of everything else—and what you think is a difference, eventually you personalize, identify as an aspect of self. Then you have less and less need for protection, and more ecstasy of union.

DON: So these off-Earth beings, who really seem to have a much vaster technology than we have here on Earth and have been in a self-conscious form for eons longer than we have, they are still at a level of physical incarnation—bound to the physical realm, that is—still working through the physical—

DR. PEEBLES: Learning, yes. Correct. In many cases it is a karmic bond and this is why they are here again, for they take some responsibility—to their credit—for having motivated these illusions of separation, and this is what began to form the Earth as a school concentrated on separation; they were part of creating that, so they're here trying to meet their karma and to reverse that.

DON: Earth, then, is a very *special* school. It's not just like all the other—

DR. PEEBLES: No, no; yes; right.

DON: There are very definite—it is like, you have a university composed of many colleges—so maybe one college is law, another is medicine, another is—Earth is the college of separation, you're saying.

DR. PEEBLES: That's right; exactly.

DON: Aha. Okay, so . . .

DR. PEEBLES: That's why when you are finished with the incarnations of Earth, thank your blessed soul there's still more growth, more schools to go to. For the university is *everything*, it's the entire universe.

DON: Good, uh, choice of derivation there: universe, university.

DR. PEEBLES: Why do you think?

DON: Language is, uh, a symbol of, uh . . .

DR. PEEBLES: Exactly. So your university of life . . . masterhood is loving learning rather than resisting and fearing it, never believing that you've learned it all.

DON: I think that would be death in the true sense, having nothing left to learn.

DR. PEEBLES: Very good, Don; yes. Relative, right, to the local . . . and the human concept of death in a negative context, right. It is believing that you are complete, fulfilled.

See, death has terrible connotations for the human mind. Some who will be listening to these words? And so we must take care to clarify which manner of death we're talking about. Because when *we* are talking about death, we're talking about the *beauteous* experience, the doorway of change—that is a *beauteous* experience—but in the literal concept of death as a total ending, yes; that is the isolation, loneliness, that can be created by believing you've learned it all. You are truly alone then.

We have so many spirits come back over here who believe they're finished. Because they think they've learned it all. What a shock! They go through major trauma, and they have to have much counseling and love and help before they will give themselves permission to come into the body again. They are *stunned*. They feel like they're almost starting over again because for so many lives they were trying to be above it all. Now they've got to go back and get in the mud, and that's just too terrifying at first, you see.

DON: We humans seem to have a penchant for that. Uh, the idea that *now* we know it all, at various plateaus in our lives—such as, say, starting the first plateau at the age of about six or seven—suddenly we know everything; even Mommy and Daddy are stupid, compared to us—then we do it again at twelve or thirteen; junior high syndrome.

Seniors in high school are probably the most fearful and honest because suddenly it dawns that they know nothing whatever and it scares hell out of them, but then again by the second year of college, it's all-knowingness again.

DR. PEEBLES: Right, and some never graduate from that. It is the loneliest isolation the mind can find. Believe me, I know, because I learned the hard way, too, just like every other human being has to learn, through experience, through being present with the truth—and

being present with the truth gives you to understand how much more truth there is to be learned.

Because love, in the illusion of separation, love is believed to be achieved—oh, semiconsciously, subconsciously, unconsciously—is believed to be achieved by gaining the respect of your peers.

But that's not love. It's valuable, but it's not love. And so—for example, in the concept of evolution, there are many, many spirits, Don, who have been of the animal community, who will never need to be human beings.

DON: Really?

DR. PEEBLES: That's right. That's another assumption—yah, see—that there is still a higher form, to become the human being—no, they don't *need* to, they don't *need* to go through that particular bias, that particular limitation. In a different sense of intelligence, they're beyond it and they haven't regressed to that state.

If you think about it from a different point, Don, you'll recognize how separate humanity is. That's not because they're smart.

If humanity were smart, they wouldn't be so separate from everything.

It's that pride of intellect—and because of the illusions of separation—remember, that's an unconscious drive through everything, Don—that human beings use intelligence, the concept of intelligence, to separate, to justify their separation which they feel is sanctuary and safety. And there from that place of isolation they don't have to feel guilty, and can feel good about not treating life very well, around them.

Just as a human being who, in their particular lifetime, has murdered someone, they were able to justify that for a moment by feeling so separate.

So it is with human beings who feel so separate from the rest of life that there is no care for the feelings of life elsewhere, beyond humanity. And, uh, if you could try to recognize intelligence not as an idol, not as the God of all things, but rather as a tool—uh, and a challenge, to be sure. There are those souls who lived in the animal experience with a certain type of intelligence, a very real intelligence, who have learned the *real* lesson, which is to touch and be touched, to be close, to be part of all life, to work with life rather than against it.

DON: In that sense, then, our great strides in technology are taking us farther and farther into the illusion of separation?

DR. PEEBLES: Some of them are, yes, absolutely. Some are doing the opposite, Don. But many, perhaps even most, are taking you farther into separation; correct.

That is why so many mystical, religious, visionary beings have predicted a calamity, because it—it's just coming to a head. But . . . it's our opinion that the good will of mankind is superseding, now, the technological pride. And you can have the technology—but only as a servant, not as a God.

DON: Yes; I guess that's our big problem. Maybe, uh..."

DR. PEEBLES: That's what happened to Atlantis.

DON: Oh! It is?

DR. PEEBLES: Yah. We'll talk about that another time.

DON: Uh . . . okay. Uh, so . . . if we do have more contact with off-Earth beings who are obviously so further advanced than Earth in technology, things of this nature—that is likely to be a rather humbling experience, would you say?

DR. PEEBLES: Oh, absolutely. Humble pie, as they say. That will be good for humanity; right.

DON: You know, Doc—the further we get into this—this—it's, uh, it's so amazing, there are such depths.

DR. PEEBLES: But, now, the human mind, I would like to add, Don—the human mind does have—in the human concept of intelligence, which is rather fairly accurate—does have a mind that is more powerful than the animal, that's true.

But what we're saying is: is that really that important? How relative is that? And in fact, the way of human beings, typically—with exceptions—is to separate, because of that intelligence, rather than the intelligence being a servant to help you come closer to life.

Now, obviously there are many exceptions, and in current time—and in ancient history—increasingly there are communities and collectives who are working together with that harmonic of using intelligence to come closer to life instead of more separate.

All right, we're going to leave in a little while. God bless you.

DON: I have one other idea here that I would like to pursue before we close, if you will. You have mentioned a couple of times to

me personally that I am undertaking a work that I could have left to another lifetime.

DR. PEEBLES: That's right.

DON: I had open-heart surgery in 1979. During that process I experienced something similar to what others have described as a near-death experience. Could we talk a little bit about the near-death experience?

DR. PEEBLES: Yes, of course. It was a death experience, Don. Wasn't near-death; it was death. And if you had not chosen to come to the body, you just would have kept going right where you were, with what you were experiencing, and there were spirit beings coming closer to you—and there was the enormous, enormous power of light through every fiber of your being; you became aware of the voices behind you, that it would be wise to return rather than do it later—and you could have chosen to do it later. We did not insist that you had to come back. That's how you remembered it, perhaps; but it was your choice. You said, "Aha, I see what you mean; I agree."

In doing so—the reason you did so, Don, was because you changed your priorities—here on the spirit side. You said, "Ah. I did what I did and it was good and it was an act of love. And now I'm gonna be even more direct about my agony and ecstasy of love, and I'm going to accept the minister I am—and I'm not gonna have to camouflage it anymore—and I'm going to, uh, *thrust* myself into the vagina of life with all the male of my being, and I'm going to let my seed into the entire Earth so that children may be born with greater permission to love and be loved; I'm going to help humanity—of the western hemisphere, in particular—redefine the male so as to allow gentleness in the male instead of fear it, to revere the sensitivity of the male rather than hide it or pretend it's not there"—and that's exactly what you are, is extraordinary sensitivity and gentleness in a very strong male—and that is a very high spiritual teaching that you are going to bring forward—and, of course, of the spiritual philosophies and psychologies you are going to be a forerunner—and it is you, Don, who is going to be thrust into the public eye, in the years ahead, as a spokesperson—and you had to decide if you really wanted to do that or not.

Because when that option became clear to you here on the spirit side, you were shown pictures; you saw little movies of other lifetimes where you did something similar and you regretted it, because life tried to hurt you, and sometimes loved ones turned against you, and

sometimes it appeared that your choice created pain for loved ones, and—but you met that, and you said, “Ah, I see. All right, well, everyone around me is the creator, too, as well as am I, and I must speak my piece, I must express it to the world and then allow the world to respond as they will.”

And you said, “All right, I’m ready, let’s go!” And you clapped your hands together and dove right back into that body. You understand me?

DON: Yes; thank you, Dr. Peebles. I’d like to close on that note. Thank you very much.

DR. PEEBLES: God bless you. All right, my friends . . . Linda? Any communication? We sure would like to talk to you. How you feeling over there?

LINDA: I’m feeling great! Thank you, Dr. Peebles. We love you.

DR. PEEBLES: All right, we’ll let you off the hook there. God bless you. We love you very much. Go your way, we love you—both of you, all of you, go your ways in peace, love, and harmony—we’re with you, and when we leave this channel, remember: [With incredible feeling.] we’re still here. God bless you each and every one.

LINDA: Thank you.

Thank you, indeed, Dr. Peebles.

We have the big picture now.

Principles of Spiritual Psychology

*"We give you these three great principles
 . . . and first among them is the principle
 of Loving Allowance for all things to be,
 in their own time and place, beginning
 with your own self"*

—Dr. Peebles

*"There is probably at least a little bit of
 truth in everything you have ever heard."*

—Dr. Peebles

The human instinct for religiosity is like a flowing stream, tumbling and rushing down a mountainside in its race to the sea. Every now and then it encounters a level place and collects into deep pools, but the movement continues through the pools and on toward the sea unless something occurs to block the flow and contain it in a static condition—for example, if an insurmountable dam is built, either accidentally or by design. But then the stream will merely cut a new bed and go around the obstruction, for it will not be denied its access to the sea.

If the stream is the human religious instinct, then the pools represent the various religions and the sea is God. A dynamic pool is one that remains open on both ends so that the stream may continue to flow through it without obstruction. Thus the pool is continuously replenished and refreshed, the water remains clear and clean and healthy, a positive life environment is maintained.

But the obstructed pools lose their viability relative to the strength of their dams. Those with the weakest dams will sustain themselves the longest because the flow continues over or around the dams. Those with insurmountable dams are in the greatest danger of becoming isolated and static. If the backward pressure is strong enough, the stream could thus become diverted somewhere upstream and the pool will become stagnant and eventually it will dry up and totally cease to be. The stream itself, of course, continues the plunge

to the sea.

The great religions of the world today can be seen as viable pools or lakes through which the human search for God is finding satisfying expression. And, of course, the human landscape is littered with the dry beds of other religious notions that found themselves outside the flow toward God.

The strongest, the most persistent, and the most profound teaching that we get from Dr. Peebles has to do with the value of the diversity of God's expression: all is contained within God; therefore we encounter God (perhaps without recognition) in every activity, every locale, every thought and deed. *God cannot be avoided* because everything we encounter with the mind *is* God. Thus our stream rushing to the sea is a stream of consciousness, and the religious instinct is no more than some dim recognition within ourselves *that we live in God* coupled with the desire to express that recognition.

Should it then be so remarkable that we define God to ourselves in terms most familiar and most closely connected to ourselves?

Neanderthal and Cro-Magnon man, themselves intimately immersed in nature, recognized God in their immediate environments and *expressed* that recognition in appropriate terms. Bronze Age man, flowering into creative capabilities, recognized God as the great creator and again expressed that recognition appropriately.

Warrior tribes revered God as the great conqueror, the Age of Wisdom saw God installed as the great thinker, and so on through the development of human consciousness and cultures.

We find God where we are, because that is always where we apprehend Him. Which is why today we have a Baptist God, a Catholic God, a Buddhist God, et al. These are merely different aspects of the one God, as perceived by different people in different places. Often, of course, these aspects take on territorial significance, exclusivity features, competitive traits. Each man's God is the only true God, in that reading; all others are false Gods.

Listen to Dr. Peebles: There are no false Gods. Each God is God—and even that which is not perceived as God is God. “All issues are resolved therein.”

It makes sense to me that a billion Christians cannot be wrong, that half a billion Moslems cannot be wrong, that even a mere seventeen million Jews cannot be wrong. None are wrong; all are

right; each defines God according to his own apperception of God, and *all are contained within God*.

So what is the issue? If a Christian feels closer to God through the crucifixion of Jesus, why should anyone wish to deny him that path? If a Moslem finds his identity with God through the example of Mohammed, let's cheer him on. It's a huge universe, after all; surely there is room in it for every conceivable aspect of God as well as every conceivable religious expression. It makes no sense for any human to attempt to confine God within any small pool of thought or faith, to shape Him into *our* image, to dam the flow so as to contain it regionally and deny access except to those who come to drink from our shores and on our conditions. God is beyond any conditions set down by the human mind, and is immediately accessible anywhere to any seeker. To dam the flow behind any bulwark, however well intentioned or conceived, is to frustrate for a moment the whole grand plan of human life on Earth.

The impulse for diversity, so obvious in the most casual inspection of nature, is a movement toward maximum expression of all that God is. To live to the point, to be present in that multiplicity, to celebrate the differences and embrace the diversities is to join that flowing stream of consciousness and move with it toward the ever-waiting sea, sampling along the way all that God is on that mountainside. Even the stagnant pool eventually finds its way to the sea, because to "dry up" is simply to be taken up into the heavens and again "rained" onto Earth, there once again to join the flow. No one is lost, forever left behind; we all end up at the same place sooner or later.

Loving Allowance is an all-embracing concept. It encourages every expression of mankind, applauds every movement, deifies the human experience as a consequence of the diversity of God's expression on Earth, links every man, woman, and child on the planet in mutual love and respect—and *it celebrates our differences*.

Dr. Peebles seems to be telling us that *our differences do matter*—but in a positive, not a negative sense. One point of view always amplifies another. One attribute always strengthens another. *Sameness is stultifying*. Roses are beautiful, but their beauty is enhanced by the contrast with other flowers; would we want all flowers to look like roses? Is the presence of God better expressed through sameness or through diversity? What if every human being looked exactly like every other human being? What if our appearance never changed between birth and death? What if humans were the

only form of animal life upon the planet? What if the piccolo were the only musical instrument, and Brahms the only composer ever to have lived? What if every human being knew only how to build houses and none wished to farm or develop technologies or play music?

We are *enriched* by our diversities, and each of us enriches the world by our own differences, our own thoughts, our own priorities, our own talents and interests and skills. *So why do we lay so much store in finding others who are exactly like ourselves?* Why do we “put down” other people for what they do or say or think or feel? We need it all, folks. We need every expression the mind can conceive and we therefore need to applaud the differences.

That is what “loving allowance” is all about. To love God is to love everything, for everything is God.

There are those, of course, who will not agree with us that everything is contained within God, for obvious reasons. Some simply do not believe that there is a God, by any name. Roughly six percent of Americans, as revealed by a recent Gallup study, are totally atheistic. For these, the universe merely appeared from nowhere for no reason and is headed nowhere, mankind with it as incidental baggage. It is a depressing view, but in loving allowance it must be seen as a necessary view for some people for some reason that is valid to their own journey.

The great majority of Americans appear to believe in a loving “father” God with whom some form of a personal relationship can be achieved, usually through prayer and devotion. Many of us will then resist to some degree the notion that God is All, depending on how literal is our interpretation of holy scriptures and biblical creation doctrine. It can be a difficult bridge from “God the Father” to “God the All, Including Me,” since most of us have been encouraged by our religious practices and beliefs to view ourselves as separate from God and unworthy of God unless and until we are raised by grace and made worthy.

Some twenty million Americans, though, seem somewhat ambivalent in their concept of deity, allowing that probably there is some higher power but unsure as to just how that translates into the human reality. There can be some difficult bridgework here, as well, from an impersonal and distant, or unknowing and uncaring, natural force or power to an intimate and all-encompassing being who interacts spontaneously and continuously through and with every particle in creation.

So it is not our mission here to attempt to sway or convert the reader, whatever his or her particular religious orientation. We are not presenting a new religion, but rather we hope to add some dimension to the metaphysical reality from which all religions are drawn. We say that all are true, and right, and proper for the time and place in which they are being experienced. Dr. Peebles loves us all, supports us all, encourages us all to be more and more present in our own truths.

But we also feel that we are presenting deeper truths, new insights into old truths, and a correlation of all truths that have brought mankind into his present state. We do not suppose that everyone will be entirely receptive or comfortable with all that we bring forth. We bring it forward for your consideration only because we feel that it may bolster your own truth or provide some new perspective. We presume that you are present with us now *because* you do not feel that you already have all the answers to the mysteries of existence. Well, neither do we, but we do feel that we have uncovered a few answers that could redimensionalize your own quest—and we offer them here not to supplant your own deep-felt beliefs but to strengthen and illuminate them, if only by contrast.

This view from Spirit agrees with all points of view, if only for a moment—embraces all diversities, excludes not a single atom or quark or widget, person or thing; loves all, *is* all, contains all, is contained by all, gives rise to all and is raised by all. It is a total view, a universal view. It has at its center the theme of immortality that *begins* with the reincarnation scheme but then *evolves* into higher states upon states without end: to live again repeatedly and eternally, without sin or guilt, regardless of errors, ignorance, attitudes, misconceptions, prejudices, foul deeds, beliefs, doubts, fears—to live again and again, in God and as God, fully developed in the mind of God and now realizing the many aspects of that fullness through educational roles in living—forevermore, throughout all time and space, the child of God already God but learning how that came to be, both in spirit and in flesh.

This is not a religion. It is a metaphysical principle glimpsed and implied in all religions but fully expressed in none. All religions are right and valid in their own place and time, yet also all religions are incomplete. *No religion on the Earth today fully celebrates the true glory of God in His multidimensional aspects and intimate interactions with the infinity of being.* I can say this without fear of error because no human brain can conceive or contain or even

translate such all-inclusive knowingness. *Not even the angels in heaven can do so.* No man has ever apprehended all that God is. We apprehend God in pieces, even in our most inspired moments and through our most revered revelations. Those who would attempt to contain God and bind God and form God in some human image and reserve God through a select creed or covenant may be right for a moment, but the larger truth will overtake them here or hereafter, so we might as well try to open ourselves to the limitless possibilities here and now.

How do we test religious ideas when all purport to be the divine word of God? We might begin by asking, how large is it? How inclusive is it? How beautiful is it? How loving is it? How rigid is it? How ugly is it? How confining is it? How petty, mundane, regional is it? Find the truths that make you as large as you can imagine yourself to be and reject all else as dry pools along your stream of consciousness.

Then make loving allowance for all things to be, in their own time and place, beginning with the self. If we can do that, then we are already halfway home.

There is room enough in most religious beliefs to admit fresh inflows of inspiration from the spiritual stream. All religions have God as their centerpiece, and all attempt to define the relationship between God and man. All or most advance some concept of immortality. All or most attempt to provide some path or vehicle or mode by which humans can personalize God in their daily lives. None, however, appears to offer any clear picture of who or where God is, exactly what immortality entails, or how God manifests direct influence upon the humanly affairs of Earth. So there remain many vague areas of considerable importance in every religion that could benefit from a uniting vision.

The vexing problem for all who would attempt such an integration of viewpoint will be found in the need to separate the core of their faith from the structure that contains it. The religious edifice is itself not divine. It is built by men, not angels; it suffers from the same bureaucratic inconsistencies as any human collective undertaking and so is confused, not direct; it stands rigidly behind ramparts built for the protection and maintenance of those who built it, not of those who worship there.

So, yes, it can be difficult to separate the core from the structure, and we do not even suggest that you attempt to do so, only

that you try to place the conflicts in some perspective and to remember that we deal here with metaphysical principles, not with competitive religious fundamentals.

There is no reasonable need for any of us to lock horns on such issues.

As a perfect example of loving allowance, we wish to share with you the fruits of a recent conversation with the Reverend Dr. Robert H. Jacobson, head pastor of the Church of the Palms in Sun City, Arizona. This is what he told us about his feelings for his eldest son, Thomas:

I would like to say that there is a common bond between what he does and what I do in the Christian ministry, because we both believe that the spirit lives on after death, just as I believe in the risen and living Christ; so, who knows what spirit may exist. What I don't understand, of course, is how one communicates with the spirits of another life, but I can't dismiss the fact that some may know how to do so even if I don't.

There have been various junctures in history where various Christian leaders have felt that they have had communication with the spirit world, and so no one in the Christian Church can take the position that it cannot be the case. We have to let that be an open statement.

But as I said, we have this common bond that we both believe that the spirit lives on beyond this life. As far as my relationship to Tom, one thing I'm quite convinced of is his absolute integrity. His integrity is above reproach. In fact, there have been times when his devotees have tried to form an organization and make him their guru. He has refused to do so, because it is a temptation to power, and he's recognized that.

I have great respect for the fact that he has just consistently done what he knows how to do. He has taken a lot of guff from fundamentalist clergymen, and he has had the courage to stand up to them, and I admire that.

So there's no question on my part about his absolute integrity about what he's doing.

He purposely makes himself vulnerable to other people, and if they want to laugh at him or give him a bad time, he permits that to happen and he just laughs right back.

Many, many people who have been on the frontiers of new

discovery have had to take a great deal of guff from an unbelieving public. I have encouraged him to go on with his work. I support him in what he does, and you don't need to

hesitate to quote the fact that I support him in all that he does.

As I say, I don't necessarily *understand* everything that takes place, but that doesn't mean that it's not an authentic experience.

Of course, we have gone in different directions, and Tom has had a more unique road that he has followed than my other two sons, who've had a more conventional approach to life—but that sometimes is often true of the person who's on the frontier.

He sometimes laughingly refers to himself as the black sheep, but that definitely isn't the case. It's just that he follows a different star than my other boys do. The more you get to know Tom, the more you realize what an extraordinary insight he has into people—and, uh, where it comes from is a fascinating question. I take no credit for it at all. I think it has to come from another source.

After talking with this delightful man, we would take issue as to the matter of "credit." The father is clearly reflected in the son.

And we are given hope that the religious structures of our nation are perhaps in better hands, here and there, than we had dared hope. One becomes weary of denunciation and negation in religion.

It is refreshing to find love and unity, allowance for other viewpoints, respect and good will.

Dr. Peebles regards this planet as but one of many "schools" in the dense universe in which souls matriculate for intense learning experiences. Earth is the school of living relationships and all human activities upon Earth ultimately resolve to that focus. We are not here to become holy or spiritual per se, but to experience the illusion of separation from God and from one another so as to study and eventually understand how it is that each soul is both unique in its differences yet intimately one with the all.

That is what we are here for.

If that sounds too simple, just consider for a moment what the *lack* of the art of relationships has brought to the planet; think of all the bloodshed, pain, poverty, injustice, hatred, and terror unleashed upon Earth during the time of man. All are evidence of our sense of separateness from one another, either individually or in clumps—and even the holiest of causes often proceed as though God is not present

upon this planet or else is present only within the cause.

Competitions between individuals, families, tribes, and nations—often accompanied by hatred and violence—bear little testimony to the universality of a loving Spirit that permeates all and binds us all together as a living unity.

So just how simple is it, this living course in relationships?

How different would the human world of Earth be today if we'd all graduated from the School of Relationships in prior incarnations and were here now for postgraduate studies?

It is not so simple a course. To graduate, we must first experience God as a living presence upon the planet, as nature and through nature—and that includes you and me—and as a spiritual presence that rejoices in all our unique contributions to the collective.

We must recognize God through every disguise, in every plant and insect, in every sunrise and moonrise and every darkness, in every word and thought and deed, within the gaze of every man, woman, child, and animal upon Earth; we must feel His presence in all work and play, in all manufacture and commerce, in song and dance and every artistic expression, in sexuality as well as spirituality, in every apprehension of the mind.

No, it is not an easy school. And there is nothing simple about our mission here.

Dr. Peebles comes to us as a graduate, and he brings three “simple” tools as aids to our studies:

- The first is Loving Allowance for all things to be in their own time and place, beginning with your self.
- The second is Increased Communications with all of life everywhere, and with respect.
- The third is Self-Responsibility, for you are the eternal creator of your own experience, never the victim.

We create our own reality, he reminds us, through the way we choose to perceive the world about us, and then through the way we react to those perceptions. Is the glass of water half full or half empty? Is it a cause for rejoicing or for anxiety? Is the world a fearful

place filled with uncertainty or is it an exciting place brimming with delicious mysteries?

Increased communications, with respect, may help us discover the truth of our created reality and encourage us to create a larger reality, but it all must begin with loving allowance for our own failures and frailties along with the realization that all are students and therefore all are prone to mistakes and weaknesses, for which allowance must be made.

Evil, as a force or power, is notably absent from the world according to Dr. Peebles. Whatever devils or demons may exist are created by human consciousness in this school of hard knocks—and everything that we perceive as evil is ultimately resolved in Spirit as an errant aspect of consciousness.

Sin, too, is seen as a peculiarly human preoccupation. No soul is judged except by itself, no failure great enough to separate the soul from its source in God, no error strong enough to disrupt the unity of being except in individual consciousness for a moment.

This is where loving allowance comes into play. We are here on Earth in human form to learn how our unique differences contribute to a perfect whole in the spiritual unity. First we must become convinced of our own unique worth—not through piety or some human standard of perfection but through the simple recognition that God reveres us *exactly as we are*. We don't have to earn that. It comes with the territory. We would not even *be* unless God loved us as part of himself. Our task is to see ourselves as God must see us.

To do that, we must first recognize our own value. Then we must look at the other person and try to see him in that light. Who are any of us to denounce or condemn anything that God has wrought?

In speaking to us of crime and punishment, Dr. Peebles meticulously makes the point that only a very subtle movement of the soul marks the difference between a murderous act and a saintly one. Both are motivated by the same desire for love and acceptance. One is expressed negatively, the other positively, but both are a movement toward God *because all movements in the universe are God moving upon Himself* and no other movements are possible. In the very next movement, vis-a-vis the murderer and the saint, the polarities could be totally reversed *but the movement will be the same*.

In this view there are no murderers per se, and no saints. There is no death, no failure, no sin, no error; all movements of the soul are

seen as growth and all paths lead to God.

So how do we apply that to the human situation here on Earth? I believe that we first need to realize that we all are in this thing together, that we share a common bond and a common purpose—that we are all “family,” in other words—and that we all are trying to work through certain self-imposed problems toward a common goal. We need to have compassion for one another, we need to support one another, and therefore we need to stop condemning, stop competing, stop isolating, stop warring, stop resenting, stop hating.

Think of what would happen in a world where all the business community sought to make available the very best products and services for the very fairest profit, where the same merchants sought to cooperate with one another toward the maximization of that goal rather than trying to corner the trade, where all workers refused pay not diligently earned, where all citizens were as concerned for the well-being of their neighbors as for their own, where government sought only to serve the common good without thought of personal power or enrichment, where every person was valued and recognized and justly rewarded.

Utopia, you say?

Is there something wrong with that picture?

If not, then I say let's make Utopia our conscious goal on Earth so as to have more resonance with the goal in heaven. Maybe then the school of Earth would not be so difficult for graduation.

Realistically, I don't expect anything like that to happen during our lifetime, but I guess it could start in pieces.

It could start with loving allowance, increased communications, and self-responsibility.

Recently I overheard a man complaining that Dr. Peebles speaks too generally and doesn't give us step-by-step instructions toward enlightenment. Actually, he does do that in direct one-on-one encounters, when he's asked to do so, but again, some people simply don't get the message because it's not the one they wanted to hear.

Some of us will not wish to hear about loving allowance, either, because it takes us too far away from our points in bias from where we view the world. We wonder how to show loving allowance for Communists who wish to bury us or terrorists who wish to blow us up, for neighbors who willfully abuse us, employers who harass us, murderers who stalk our children, or simply the guy on the freeway

who's driving like a lunatic.

Increase your communications, assume your own responsibility for helping to create the situation, then look at it again from the godly point of view.

I won't guarantee that you will like what you see, even then, but maybe at least you will see a more compassionate response from yourself and learn something valuable from the experience. Maybe you will even touch the face of God through your increased sensitivity and resonance, and maybe you will hear the cries of a soul in self-imposed torment who wants only to be loved, and touched, and held in value.

Perhaps that soul will be your own.

Never mind, because all souls are of God and all are trying to find their way back to the center of God.

With loving allowance, maybe we can join together and discover God at the center of us. And when that happens, you see, we graduate and leave the school of Earth for the undergraduates to worry about. They'll work it out, each in their own time.

So, as Doc likes to say, "Lighten up a little and enjoy the experience."

Experience, I take it, is what it's all about.

Karen is not her real name, but by any name here is a woman who not only knows what makes the world go round, she helps it get there. As a departmental director within a powerful federal agency in the nation's capital, her work places her in steady contact not only with scientific and management minds at a very high level but also with members of Congress and other high government officials.

Karen's formal training and experience make her an excellent communicator, as Linda discovered when she interviewed her by telephone on June 26. Although she spoke freely and gave full permission for the use of her name herein, we have chosen to disguise her identity and actual role in Washington to protect her political vulnerability in a highly visible job.

Here is the transcript of that very interesting interview, for your consideration:

LINDA: Could you tell us, just in your own way, how you became interested in Thomas and how that interest has impacted your life, if at all.

KAREN: I became interested in channeling as a result of several past-life regressions that I had undergone under hypnosis. For me, visualization such as is necessary to receive information, if you will, from your higher self or the spirit plane or however you want to term it, was such an arduous task that when someone mentioned channeling it seemed like a way that I could understand information from another dimension in a form with which I was comfortable—actual language. So, because spoken words are used in the communication, I became interested in finding a channel through whom I could work to get the same kind of information—but in more positive form—about my life, my previous lives, and where I am on my spiritual evolution.

Well, Thomas came to my attention through a friend here in Washington. So I called and set up a telephone session with Dr. Peebles. Now, at the very first interview with Dr. Peebles I was absolutely astounded at the accurate reading that he had on me and the obvious fact that he knew exactly who he was talking to; that each person I mentioned, he knew exactly who I was referring to. Just the accuracy, the crispness, the wonderful way he has with words and his sense of humor and the kind of coloration that he is able to give to the spiritual quest was just absolutely fascinating. As for impact: the main impact is that it goes a long way toward answering the questions that we all ask. Why are we here? What are we doing?

What is it all about? What's it mean? What is God? What is the universe; is it the only universe? It is such an expansive experience to begin to understand that we human beings are all here on the planet generally on our way from one time and space to another time and space. So just the wonderful sense of continuity and the sensibleness of it all was very striking to me.

LINDA: That's beautiful, yes. So your experience with Dr. Peebles has been entirely on the personal level?—you haven't had any professional interest or . . . ?

KAREN: I have not; however, my expectation is that I will build toward applying the knowledge that I am getting through Dr. Peebles in that direction. I am surrounded by a scientific and technical work force. I'm trained in science communication. That's what I like to do and now, as I read articles about the search for life elsewhere in the universe, and searches for solar systems around other stars, questions about cosmology and the formation of the universe and the big bang theory and so on and so forth, I view all that very differently now and I'm thinking about how to integrate the experience that I'm

having with Dr. Peebles into my work. So, you know, I'm very intrigued with what the future holds. But no, I haven't asked any questions about my work. I asked some health-related questions which were interesting, just in terms of my physical body and a friend's physical body and the information was very useful.

LINDA: Yes, we have found that he can be very helpful in that area too. We've been doing in-depth interviews with Dr. Peebles all this month and it has just been fascinating for us. Some of the stuff we are getting into is just awesome.

KAREN: Are you doing them in person and sitting in on them all?

LINDA: Yes. What an experience! You come away talking to yourself and wondering what in the world!

KAREN: Yes, it is fascinating, isn't it? You know what it is?—I think it's very self-affirming. It gives you a real sense of purpose and a real sense of community and one really begins to acknowledge the predominate commonality of human existence. You find that you don't focus on all the differences in human beings now, you focus on the similarities—or at least I find that happening to myself. It's very uplifting. It's very expansive, very uplifting.

LINDA: It certainly is. We're just hoping that we can carry that feeling into the manuscript—you know, help our readers get that focus. This has all happened just since the first of June. It's just . . . it's all happened so fast. I don't know where we're getting all this energy, but I'm sure we're getting some help from somewhere.

KAREN: You're probably getting some help. The other thing that I would say, that is very interesting, is that it seems to me that more and more, every way I turn, there are more people interested in this kind of phenomenon. The other thing that one really learns very quickly, as you probably have, is that the old—is it Buddhist?—the maxim that when one is ready to learn, a teacher appears, so people who are not at a point where they are seriously considering questions about their selves and their own niche in the larger consciousness are not going to entertain notions of channels, spirits, guides, and such, let alone reincarnation. And people who *are* ready for that are very interested, even if they're skeptical. That's okay, you can still be skeptical.

LINDA: Right. Okay. Thank you so much, Karen. Your work sounds very interesting.

KAREN: Yes. And it's sometimes very interesting to consider where a lot of the members of Congress and senators may be in their own personal spiritual evolution, which was something I had never really thought about before I started doing the work through Thomas. Oh, another thing . . . after every conversation with Dr. Peebles I have ten times as many questions as I went in with. You're not in the mood for something, or he'll make a reference to something and you won't catch it at the time but you'll listen to the tape and you'll go ahhh . . . you know—and the other thing is that at each successive listening of a recorded conversation with him, you get more and more and more, again based on your own ability to absorb the information.

LINDA: Right; we've found that too. I think when you are in session with him you are so subjective, so it takes a little time to sit back and . . . as you say, as you listen to it again you hear all kinds of things that you weren't aware of the first time.

KAREN: Yes, and if you listen again in three or four months, you get whole different shadings, and in six months—as your own maturity, as your own evolution continues—you're able to hear even different things.

The other thing that Dr. Peebles does—I don't know how you work this in or whatever—but we all have spirit guides and we all have connections to our higher selves, and what conversations with Dr. Peebles do is get you started on figuring out how to do it for yourself. One real benefit that I've noticed is with this business of being open to help, being receptive to help, and understanding that the truth is inside oneself—and when you hear something, you know it for the truth. It's not that Dr. Peebles says something and I think—I wonder if that is true or not. As soon as he says it, I know that it's true. There's a resonance in your deepest, most fundamental core that says, "Yes, this is valid information; this is what I knew about it," even though you may not have been able to articulate it before.

LINDA: Right. We experience that continually. It's been so nice talking to you. We'll keep in touch. Thanks again.

Linda thoroughly enjoyed her conversation with this delightful lady. And we are getting the feeling, dear friends, that Dr. Peebles is pulling a lot of people much closer together. That, you know, is not even half bad.

One of the least understood theories of immortality among Western cultures is that involving reincarnation, or many lives in different bodies. There is much resistance to the idea, in fact, and that

is understandable, given the spiritual climate in Christianized countries. It is not our purpose here to proselytize, but since it is a fundamental theme of Dr. Peebles's, we feel that our readers should be aware that the belief in reincarnation is not limited to the continent of Asia nor is it confined to any one particular culture or religious faith.

The following expository essay is quoted from my own novel, *Life to Life*.

My hero, Ashton Ford, is speaking directly to the reader here:

I am aware that the idea of recurring lives in this same system sounds crack-brained to many people. But it is an idea that has been with us since prehistory, and it has been entertained or embraced by some of our greatest minds. Virtually every primitive culture has some version of reincarnation at the center of its religious thinking. It is a global idea, existing wherever mankind is, throughout Africa and Asia, Europe and America, in all the island nations, wherever man has paused to wonder about his origins and his fate, seeping into his art and literature, his sciences and philosophies. Longfellow's famous *Song of Hiawatha* embraces the idea in the farewell speech:

I am going, O my people,
On a long and distant journey;
Many moons and many winters
Will have come, and will have vanished,
Ere I come again to see you.

Hiawatha was an actual figure in Indian lore. He was also known as Manabhozho and was a messianic figure for the Indians, who expected him to return to life at some time with great power over the final fate of humankind. The speech quoted is a dying farewell, in almost the same spirit as Jesus' Last Supper and Kahlil Gibran's *Prophet*.

Though once thought to be an idea peculiar to certain Asian religions, modern scholars have discovered that the idea had wide currency throughout early America, both North and South, and even the Eskimos have a reincarnation tradition. Similarly, the ancients of Europe—from Scandinavia to Italy—believed in reincarnation and the idea persisted into the Christian Era. Indeed, scholars can point to many examples of early Christian and Jewish thought centering on rebirth, also among the Greeks and Romans—most notably

Heraclitus, Herodotus, Socrates and Plato, Aristotle, Cicero, Lucretius, Ovid and Vergil, and the Emperor Julian.

But that's all primitive stuff, you say; enlightened people of this modern age cannot be expected to swallow that stuff. Well, maybe not, but here are a few who have tasted it: Joseph Addison, Louisa May Alcott, Hervey Allen, Honore de Balzac, James M. Barrie, Arnold Bennett, William Blake, Johann Ehlert Bode, Napoleon Bonaparte, Bernard Bosanquet, Francis Bowen, Sir Thomas Browne, Robert Browning, Pearl S. Buck, Sir Edward Bulwer-Lytton, Luther Burbank, Samuel Butler, Tomasso Campanella, Thomas Carlyle, Edward Carpenter, Edgar Cayce, Gina Cerminara, James Freeman Clarke, Samuel T. Coleridge, Sir Humphrey Davy, Charles Dickens, Emily Dickinson, John Donne, Feodor Dostoevsky, Lord Hugh Dowding, Arthur Conan Doyle, John Dryden, Thomas Edison, T. S. Eliot, Queen Elizabeth of Austria, Ralph Waldo Emerson, Henry Fielding, Gustave Flaubert, Henry Ford, Benjamin Franklin, Frederick the Great, Robert Frost, Mohandas K. Gandhi, Paul Gauguin, David Lloyd George, J. W. Von Goethe, G.W.F. Hegel, Heinrich Heine, Herman Hesse, Oliver Wendell Holmes, Victor Hugo, David Hume, Aldous Huxley, Julian Huxley, Thomas H. Huxley, Henrik Ibsen, William James, Mary Johnston, James Jones, James Joyce, Carl G. Jung, Immanuel Kant, Soren Kierkegaard, Rudyard Kipling, Joseph Wood Krutch, Leibniz, D. H. Lawrence, Pierre Leroux, G. E. Lessing, John Leyden, Charles A. Lindbergh, Jack London, Henry Wadsworth Longfellow, Maurice Maeterlinck, Gustav Mahler, Norman Mailer, John Masefield, Somerset Maugham, Herman Melville, Henry Miller, John Milton, Friedrich Nietzsche, Eugene O'Neill, Edgar Allan Poe, J. B. Priestley, Ernest Renan, Jean Paul Richter, Rainer Maria Rilke, J. D. Salinger, George Sand, Friedrich Schiller, Friedrich von Schlegel, Arthur Schopenhauer, Sir Walter Scott, Ernest Thompson Seton (founder of Boy Scouts of America), William Shakespeare, George Bernard Shaw, Percy Bysshe Shelley, Robert Southey, Edmund Spenser, Benedict Spinoza, Robert Stroud (Birdman of Alcatraz), Alfred Lord Tennyson, Henry David Thoreau, Leo Tolstoy, Voltaire, Richard Wagner, Walt Whitman, John Greenleaf Whittier, Thomas Wolfe, William Wordsworth, William Butler Yeats . . .

Thomas Carlyle once said, "Every new opinion, at its starting, is precisely in a minority of one." That "minority of one" may always seem kooky to the rest of us. But 'taint necessarily so.

It may seem a very long list of names, but please believe that it is a minuscule sampling. Scan the list and you will note captains of

industry, great thinkers and doers, noted writers and poets, educators and scientists representing the very cream of Western intelligentsia who have turned to reincarnation theory as the most sensible model for human immortality.

There are many excellent books on the subject, available at any decent public library and from booksellers anywhere; if you don't see any, just ask (because you may not see it on display, depending on where you live).

Our favorite is *Reincarnation: The Phoenix Fire Mystery* by Joseph Head and S. L. Cranston, with a foreword by Elisabeth Kubler-Ross, M.D. We highly recommend this excellent book.

The Dance of Consciousness

*DR. VISCOTT: JUST BEFORE THOMAS
WENT INTO TRANCE AND BEGAN TO
SHUDDER—JUST THAT VERY MOMENT
BEFORE THE SHUDDER, THERE APPEARED
ABOVE HIS HEAD WHAT LOOKED LIKE A
WHITE PUFF OF SMOKE. WHAT WAS THAT?
DR. PEEBLES: SOME WOULD CALL IT IN
DIFFERENT WORDS. BUT THEY SEE THE
ENERGY OF DR. PEEBLES, WITH SOME
OF OUR FRIENDS HERE, COMING INTO MY
CHANNEL AS HE QUIETS DOWN.*

The human body, like all biological matter, is embedded in a “living wave” of electromagnetic energy, the dimensions of which exceed the physical matter that is produced within it.

Please note the subtle distinction in that statement. The body does not produce that wave energy. It is the wave energy that produces the body.

You may have not heard it put in just that way before—and perhaps the statement will be challenged by people with a better grasp of physics than mine—but the implication seems unavoidable in any application of wave theory (which has dominated the study of physics for the past fifty years and more) to the study of biological phenomena.

I need to elaborate a bit on the idea. In my novel *Eye to Eye*, I stated:

Entropy: the word was coined by a nineteenth-century German physicist, a man named Clausius, to describe a thermodynamic principle in nature: the observation that a certain amount of energy is unavailable for useful work in any system undergoing change. The universe itself is such a system, and it has been postulated and experimentally demonstrated that entropy (disorder, useless work)

always increases and available energy diminishes at a steady rate in our physical reality. What this means, essentially, is that our universe is steadily decaying and has been doing so since the big bang, which supposedly began our race through space and time. There will come a time when it all runs down, when there is no further energy available for useful work—such as star-building and the formation of dynamic matter. Our *entropic reality*, then, appears to be a dying universe in which the natural tendency is toward further and further disorder.

Upon this scene strides man, carried on the back of countless generations of other life forms from the amoeba to protoman. The miracle of life is that it is here at all. Life gathers together, unto itself, the energetic particles of a decaying universe and infuses them with *purposeful* activity. That is a powerful idea. Even the lowly amoeba is a majestic miracle of purposeful activity when considered in company with a band of lifeless molecules. The molecules are steadily decaying and giving up energy while the amoeba absorbs that energy and grows with it. Consider, then, that the amoeba is built of essentially the same particles of matter that builds the lifeless molecules. They all started together in a star, somewhere, the erupting product of nuclear fusion and the building of complicated atoms, flung out into cold black space to drift and coagulate into congealing lumps of matter which somehow in time found a space for itself in orbit around the star that built it—and the same debris that built the decaying molecular planet built also in its dust—or vapors, whatever pleases most—a vehicle by which quite another force, not encountered in any free form anywhere in creation [or is it?], began purposeful activity.

That is what life is. And that is how, to the best of human understanding, life began on this planet.

That understanding, however, is woefully inadequate at the present stage to answer the deeper questions about life. It does not answer, even, nor attempt to answer, the question of how “purposeful activity” arose in a lump of lifeless matter. Many scientists today would avoid the question by saying it is not in the province of science to answer such questions. But it definitely is within the purview and the province of science to ask as well as to answer every question bearing on the nature of this reality we all inhabit. So don’t let them get away with that.

One scientist who did not try to get away with it was . . . the late astrophysicist Gustaf Stromberg (1882-1962). It is a pity that this man did not have access to recent findings in the still-infant science

of microbiology. The postulates he did come up with, while microbiology was still a primitive science, would have been Nobel prize material had he not been so far ahead of his time. As it were, he was largely ignored or poohpooed by his contemporaries who perhaps were embarrassed by this scientific lapse into what surely was regarded as mysticism.

But Einstein himself wrote a glowing cover blurb for one of Stromberg's books, *The Soul of the Universe*, in which he sets forth a brilliant theory of life processes.

Stromberg, you see, though an astrophysicist, apparently became intrigued by what was happening in microbiology during the second quarter of this century. And he was fascinated by the research being done into basic life processes, particularly that having to do with the embryonic development of a living creature, or embryogenesis. Considerable spadework had already been done by various eminent biologists, including De Beer and Huxley, to show that embryonic development occurs within an "organizing field" and the German biologist Gurwitsch had published a study in 1922 in which he stated: "The place of the embryonal formative process is a field (in the usage of the physicists) the boundaries of which, in general, do not coincide with those of the embryo but surpass them. Embryogenesis, in other words, comes to pass inside the field. What is given to us as a living system would consist of the visible embryo (or egg, respectively) and a field. The question is how the field itself evolves during the development of the embryo."

Gurwitsch's "field (in the usage of the physicists)" is an electromagnetic field and it posits the existence of "an organizing field" of electromagnetic energy in which the embryo is embedded.

Stromberg envisioned "living wave systems" which he christened—are you ready for this?—*genii*. It is patently unfair to do so, but I will try to sum up, for quick consumption here,

Stromberg's conclusions by quoting a single paragraph from his book, *The Soul of the Universe*:

"Matter and life and consciousness have their 'roots' in a world beyond space and time. They emerge into the physical world at certain well-defined points or sources from which they expand in the form of guiding fields with space and time properties. Some of the sources can be identified with material particles, and others with the living elements responsible for organization and purposeful activities. Some of them exist in our brain as neurons, and some of them have a

very intimate and special association with their ultimate origin. They are the roots of our consciousness and the sources of all our knowledge.”

That said, I need to talk about the human aura, long felt by most people to be no more than the imaginative product of neurotic people and would-be psychics, and I want to tell you flatly that every object of the physical universe does indeed project an aura, or something that is called the aura.

There is nothing mystical or even psychical involved in seeing an aura. It is a matter of pure physics, not psychics, and anyone can do so if they know how to go about it. I cannot offer any laboratory findings to back me up in this, but let me tell you what I think the aura is.

The aura of any physical object will be found in that space surrounding the object in which collide the outer edge of the electromagnetic field of the object and another electromagnetic field produced elsewhere. For convenience, let's shorten the term to merely call it an energy field—and understand that every object however small or large in space-time is embedded in such a field.

The natural assumption would be that the object produces the field. But it can also be argued without violating the tenets of field physics that the field produces the object. The logical extrapolation of that idea gives us invisible organizing fields that are responsible within them for material particles that are produced and/or collected in specific patterns that materialize as physical objects, and that is the story of all matter in the space-time dimension.

I believe that these guiding fields are more rightly properties of the so-called spirit universe, in which Dr. Peebles assures us that one and all we are embedded within, as well as everything that we can see, touch, smell, hear, and taste.

This may seem a long way around to discuss the human aura, but it is necessary because it is also my belief that what we see as the aura is actually the interaction of the etheric body with the natural environment—most commonly with light. But the interactions between two etheric bodies have also been demonstrated through the process known as Kirlian photography, developed by the Russian S. Kirlian in 1939.

That same interaction (between two bodies) can be “felt” by sensitive people who are seen to react to the “vibes” of others, even from across a room.

To see the human aura with the naked eye, one must rely on peripheral vision. I do not know with any certainty why this is so; perhaps an ophthalmologist could help us understand it. I have heard it suggested that in the early conditioning or early attempts to see auras, it is necessary to “fool” the direct vision by lulling it in a fixed stare, allowing the photoreceptor rods used for peripheral vision to dominate the field of vision. I do need to say something here, also, about the so-called “fixation reflex,” which perhaps has the largest bearing on the matter. If you are gazing straight ahead and a bright light appears in the periphery of that field of vision, your eyes reflexively turn to fix on that light. You have to resist that automatic reflex because to gaze directly into an aura is to see it instantly disappear, which is why we do not see them without a bit of practice.

Perhaps this is because the optic rods that provide peripheral vision are stimulated by this very fine energy while the cones (which provide focused vision) are not, or perhaps it is a matter of synchronicity as suggested just above.

If you are interested in seeing auras, try practicing in private with a friend (we do not recommend this with strangers in public) in an area of moderate lighting before an uncluttered background—preferably a bare wall of a color for good contrast with your subject—light-haired person against a dark wall, dark-haired person against a light wall. Fluorescent lighting especially helps the novice, but once you get the hang of it, you’ll be seeing auras everywhere you go whatever the lighting conditions—but there does have to be some light, because it is the light-energy interacting with the etheric body that produces the visible phenomena.

Begin by picking a spot on the wall about six inches above the subject’s head and stare fixedly at that spot (no blinking) until you begin to feel a bit of strain. Then let the gaze crawl slowly down the wall until you encounter the aura. If several tries are fruitless, start again at a spot twelve inches above the head and repeat. If you are patient, you will eventually spot the aura. It will appear as a sort of luminous silvery shimmer like a corona above the head, and as long as you do not focus the eyes directly into it, you should experience it as a band of light raised two to four inches above the head. Look into it and it’s gone. You can use that as a test to see if you really have the aura or if you have a ghost image imprinted on the eye. Ghost images will move with the gaze; the aura disappears if you look into it or too far off it.

If you try and try again but do not succeed, it could be because you have been looking into your subject's aura all the while. It is exceptional, but some individuals have quite powerful auras extending five to ten inches (at times) above the head—and some people who are experiencing strong emotional states will “pump” an aura a foot or higher off the head.

Don't expect to see colors unless you have a strong subjective sensitivity to emotional states.

I have told you all this primarily because I want to talk about Thomas Jacobson's aura—and I want you to believe what I am saying about that.

That was one of the things that had us so bowled over during our first session with him in April. In his normal state, Thomas has a rather normal aura—a softly mystical light raised about four inches and extending from shoulder to shoulder. It varies a bit in a sort of a rhythmic pulsing while he is inducing trance. This could have something to do with the internal adjustments he goes through, beginning with a relaxation routine and concentration on the breathing. After ten to fifteen seconds of this, he appears to already be in a light trance with the body processes greatly stepped down; the aura dims a bit and recedes a bit; then the pulsing begins, with the aura growing steadily brighter and expanding gradually to a strong corona extended six to eight inches. After several minutes of this, Thomas is breathing so lightly that you can just barely detect the movement.

But when Dr. Peebles arrives, the diaphragm seems to explode upward; with that same movement the aura flares dramatically to engulf virtually all the visible space above his head and often billowing out to a diameter of several feet from the waist up. We have also noted (a) zigzag stovepipe auras that disappear into the ceiling and (b) rather ragged and imprecise inverted-pyramid auras sometimes alternating with the expanded aura (and we have no explanation whatever for this).

At a recent public session in an auditorium, Linda and I independently sketched the same effect: an inverted pyramid more than twenty feet wide at the top and extending to the ceiling, with the tip seemingly concealed inside Thomas's head.

We have also noted full-body auras extending from members of the audience who have gone to a floor microphone to converse with Dr. Peebles. At times the effect is most remarkable, with the

luminosity appearing to swirl away from the side of the body like a sheer white garment lifting with the wind. This phenomenon disappears the moment the person steps away from the mike.

We have cause to suspect that even individuals who are conversing via telephone hookup from across the country would reveal a similar effect if we could see them, and we feel that the greatly enhanced auric activity could account for the “electric feeling” that is so common an experience for those “in touch” with our good doctor.

He has told us, you know, that we are being “lullabied” while he and his spirit crew are present. I have to feel that this crew is interacting with us in very subtle ways. And obviously the entire phalanx is working on (or through) Thomas. It does not seem possible that the effects noted could be solely the properties of Thomas’s own energy field.

Perhaps this could account also for the physical and emotional letdown experienced by Thomas after trance. If our theory is correct, it would be difficult to understand how he could feel any other way after such an incredible mingling of energies.

He always returns like a shy little boy who has been surprised while joyously riding a pony that no one else can see. The eyes are clear but also clearly embarrassed and wondering, the voice a bit muddled as though just awakening from a night’s sleep.

Picture yourself nodding off at a banquet table, then jerking awake with the napkin in your mouth and wondering what else you’d done to make a fool of yourself while asleep in public. That will give you some small appreciation of Thomas coming out of trance.

But it is the coming-out aura that truly tells the tale. It is soft, and golden, and rides the shoulders like a halo.

And that is the only time I ever envy him.

It would be understatement to introduce David Viscott merely as a genius. He is that, certainly, but also so much more. The word *genius* defines but a state of intelligence. Dr. Viscott is a self-realized genius. He is not only an inventor and innovator but a whole moving process of self-discovery and then dynamic communication of that discovery; he is knowledge, knowing that it is, and he is life, living what it is. He is a self-realized man continually finding new depths to be realized. It is perhaps, then, a natural consequence that he is also a brilliant and highly successful psychiatrist.

Now, he does not walk on water.

But it might be difficult to convince the millions in his national radio and television audience that this is not so.

David is a channel and a psychic. I have even heard him admit it, though not in so many words, over the air. He discusses the process in terms that cannot be mistaken by those who understand that language, while insisting that what he is channeling is “my highest energy.” But he downplays that dimension of his talents, preferring to tell us that we all are psychic, despite the sure and certain knowledge by those with whom he is conferring that he touches their innermost selves, and he appears to be denying that he has any access to knowledge that we all do not have within ourselves. He seems to believe that what occurs within himself is primarily a matter of teamwork between the two hemispheres of his brain.

I would not argue the point with a self-realized genius. I would reply only that it appears to me, then, that David Viscott’s brain—totally encased, as it is, within its fortress of bone—has some mysterious and magical connection with my brain and your brain as well as everyone’s with whom he is processing information. I simply cannot otherwise believe that if you call him on the telephone and tell him that your hand hurts every Monday, he can then get you to divulge the information that you detest your job, when you never really knew that yourself until that moment of revelation.

Allowedly, there are subtle techniques of deductive skills at work there, also, that explain much of his success in psychiatric counseling—but just simply to know David Viscott is to know that there is more to the story than brilliant deductive techniques alone.

A resident of Los Angeles, that is also his media base. His KABC TalkRadio *David Viscott Show* is aired nationally and has a listener base of several million in the Los Angeles area alone. A few years back, he had a Saturday night show at KABC immediately preceding Bill Jenkins’s *Open Mind*.

Bill Jenkins himself has already told us about the first meeting between David and Thomas Jacobson. The second meeting apparently occurred on December 10, 1983, when David moved from his studio at the conclusion of his broadcast that night and joined Bill and Thomas for the first hour of *Open Mind*.

The three discussed mediumship in most specific terms—with David very interested and asking probing questions of Thomas regarding his early development as a medium. When Thomas later

went into his trance and produced Dr. Peebles (on the air), David had the first question for the visiting entity. It was a personal question having to do with David's short-term future. Dr. Peebles addressed the question at great length, painting a future of great challenge leading to even greater realization of career.

David's response: "I have a lot of affection for you, my friend. It is remarkable how you speak to that hidden wish that I have to be meaningful to a lot of people and help them with a better, more honest, and open life. I have a feeling of solidarity with what you say."

We had the feeling, there, of a great meeting of minds.

The Doc replied: "God bless you. You will find that your life personally, intimately in your private thought, will confront the issue of vulnerability and exposure on a public and private level. This was an important decision for your soul, for in the distant past you have been in a similar position as a great healer, revered, who was quite inaccessible in private. You will find that there must be a merging of the philosophy with the life demonstration, privately as well as publicly. You're working nicely on that already; it's one of your personal creeds and teaching, of course. And yet it does remain part of your continued growth. You will be called upon by many, high and low; you'll be called upon to be the master teacher, you'll be called upon to be the Christ energy, as well as many others—and your need, of course, is to help everyone understand that *they* are the Christ energy. God bless you. David, you do that *very* well."

Bill Jenkins commented: "He was obviously speaking in the terms that we know you and the audience knows you; you're very well known in Los Angeles. But it seemed to me that he was speaking very very intimately to you, there, as well. Am I correct? The things that are foremost in your mind that you don't really share with us? You want to air yourself a little bit here?"

David Viscott very soberly and with obvious strong feeling replied: "My goal is a simple goal, and it's to make my own life the model of everything that I preach and believe. I have no dark closets in my life; I'm exactly what I seem to be, and I'm the same way on the air as off the air."

JENKINS: I can attest to that.

VISCOTT: I don't claim to be special; I claim to be what I think everyone is when they try to be giving—and to try to come from love

is the constant struggle of my life and to be giving of what I know, and to try to help other people make their lives an example of the best they can be. If we all did this, that's how the New Age would be ushered in. Not that there would be anything magical or mystical or spiritual in that, it's just that we would be living up to our potential. If we could all do that, the world that we seek would be here.

I've always seen my goals since early childhood, when the only vision I ever had was a voice that said, in the second grade in Miss Donnelly's class, it said, "Some day, David, you will tell people what they really feel inside." I was very shaken by that, but that is precisely what I have done my whole life—whether it was my mind synthesizing my belief at that early age of eight, or not, it's how I've tried to live my life, and I live my life this way because I feel best living this way, and it's where I feel most honest—and I think what I've *heard* is, again, a reinforcement of that belief. It doesn't come as new knowledge—although the extent to which it is mentioned are things I've thought about, not in anticipation but in understanding how people tend to distort constantly what they hear, and to lionize a person who's in the public eye, and how I always try to make them understand that they're the ones who're in control; I'm just living my life—why don't they live theirs?

JENKINS: So Dr. Peebles was pretty much on target with you, then, in a very very close way.

David Viscott's voice was tinged a bit with awe as he replied, "Yeah, it—it's a bit freaky, folks."

Another meeting was on May 12, 1984, when David stayed over at KABC to guest on *Open Mind* for what Bill announced as "a special, special night indeed" with Thomas and Dr. Peebles. Another guest, via telephone hookup from Franklin, North Carolina, was George Meek, inventor of the "SpiritCom" and head of the Life Beyond Death Research Foundation.

Before Thomas went into trance, George Meek came on to state: "I had a private session with Thomas and Dr. Peebles about two months ago, and I was most impressed. I've studied mediumship abilities in many countries for the past fourteen years, and Dr. Peebles is one of the most knowledgeable and enlightened spirit persons I have talked with."

JENKINS: I noticed from the transcript that you sent me that most of your questions were very, very scientific and—

MEEK: They were, and it's very rare indeed that such questions

can be asked of a spirit entity. Of further interest, Bill, when I returned to my offices here in North Carolina from guesting on your show several weeks ago, my secretary told me that at last she had started to catalogue my library, and she'd come across a book that Dr. Peebles had written in 1869. It has been published in several languages. My English language edition had been re-published in New York City in 1903—at which time Dr. Peebles was said to be eighty-two years of age. It is titled *Seers of the Ages*—with a subtitle, *Spiritualism Past and Present*. As revealed in the book, Dr. Peebles himself was highly clairvoyant and skilled as a medium, which helped him in his writing and his lectures.

JENKINS: So he has stayed true to form.

MEEK: He certainly has. The publisher's preface reads, "Dr. Peebles is distinguished as an author, orator, physician, and traveler who has circumnavigated the world four times. His name is recognized in climes all over the globe. His kindness and benevolence are too well known to bear mention here." The author's name is shown as J. M. Peebles, M.D., Ph.D., and inside his first name is given as James . . . the book itself is a monumental effort to trace spirit communications from the beginning of recorded history and in all areas of the globe. It is a masterful job.

Later, with Thomas in trance, Bill Jenkins wanted to follow up on that directly with Dr. Peebles. He suggested, "George, what did you find about him?—and perhaps Dr. Peebles will go ahead and 'fess up as to who he was."

Meek, by telephone from North Carolina, replied, "Well, the most important thing is that I came across this very wonderful book called *Seers of the Ages*, or, *Spiritualism Past and Present*. It is by all odds one of the most remarkable books that I have come across. The places, uh, the reality of spirit and spirit communications from the earliest of recorded history."

The Doc replied: "Yes, this is my writing literally; however, I cannot take full credit for it, in that I entered into trance states, of automatic writing, of inspired writing, and ponderance in the meditational state. It was a collective effort by several dozen others. Many of the individuals mentioned in this book simply spoke directly to fill in some of the details that I never would have had time to research myself, as well you know from reading the book. However, we have a great desire here not to put attention upon my personality, for as I speak as Dr. Peebles I bring forward other aspects of other

personalities as well, and we believe that the content of what we speak is the relativity. So, with your permission, and with respect, we would request that you minimize attention upon a former lifetime that is no more. I have even in the past, with some occasions, denied my reality as a personality so that we could have best attention on spiritual matters. God bless you. But I like to play, if you want to talk about it. So, uh, God bless you.”

JENKINS: (*chuckling*) George, d’you have other further questions?

MEEK: Just one quick thing. Dr. Peebles speaks about the many many wonderful people who helped him; I wonder if he would, for my purposes, identify Aaron Knight [Spelled it out.], the person to whom there was a personal greeting written in the opening pages of *Seers of the Ages*.

DR. PEEBLES: God bless you. Aaron was one who facilitated my channel. Aaron was a medium who was never understood as a medium. He was almost taken off to the insane asylum a couple times, for example. However, due to the influence of some of his friends—in Parliament, for example—he was not carted away. Due to my great joy with that state called craziness, I found a friend. He helped me to feel safe within myself. He helped me to create environments, using plants, using certain air waves, using coloration schemes that greatly helped amplify the channeling. This is something, George, as you continue to prove the reality of the spirit, that you and others will find grateful celebration and joy in the creation of environments for channeling by everybody. You’re doing such a good job! God *bless* you.

JENKINS: Does that answer your question, George?

MEEK: It certainly does. Thank you, Dr. Peebles.

Earlier during that same show, David Viscott again got a crack at spirit when Dr. Peebles came forth. Here is that exchange:

BILL: Dr. Peebles, welcome back to the *Open Mind* show, and we’re delighted to have you. We have some friends of yours—on the line is George Meek, talking to us from North Carolina, and Dr. Viscott is here.

DR. PEEBLES: Hello, George! I was just visiting with you just a little while ago. God *bless* you, David.

DAVID: Can I ask you a simple question? The strangest thing happened—I don’t know whether anyone in this room saw it, but just

before Thomas went into this trance, and began to shudder—just that very moment before the shudder, there appeared above his head what looked like a white puff of smoke. What was that?”

DR. PEEBLES: That was *meee*.

DAVID: Has anyone ever seen that before?

R. PEEBLES: Oh, yes, many people see that. Some would call it in different words. But they see the energy of Dr. Peebles, with some of our friends here, coming into my channel as he quiets down.

DAVID: The appearance of it was just about . . . an area maybe a foot and a half square, like a little piece of white cloth was waved, and then suddenly descended into you; you shuddered, and then the voice came.

DR. PEEBLES: Yes. Thomas disassociates off to the right of the physical body—to his right—I come forward through the upper back, through his solar plexus, and down through the crown chakra. If any of you in this room would put your attention, your eyesight, off my channel and look with your peripheral vision, some of you will see glimmering purples and violets, for example, around the throat and shoulder areas. God bless you.

Later during that show, Dr. Peebles did a past-lives sketch on David that included a Druidic influence as well as many others.

Bill Jenkins was the first to comment on that. He said, “David, you’ve been around.”

David replied in very subdued tones, “You know what’s really strange? The home we lived in just prior to moving out to California was owned by people who were Druids. What I had uncovered on the property was a lot of their symbolic materials and went about restoring them, just because I seemed to have an affinity for it.”

JENKINS: Now you understand.

DAVID: Yes.

DR. PEEBLES: It’s all true, *my* friends. Just surrender to it. Goodness gracious.

Later, after Dr. Peebles had departed and Thomas again was present, Bill Jenkins remarked: “David, it’s good to have you here—talking to David Viscott—whose opinions on matters such as this we have the highest kind of regard for. I know this is the second or third time you’ve seen Dr. Peebles. What is your candid reaction to this?”

Are we experiencing some sort of an act, or is this really going on?”

Viscott replied: “Well, the thought I had before you asked the question, in looking at this, and in reference to the way he was reacting, is that the sensitivity of the entity is just—without making any judgment about its reality—or the other-statedness of Tom’s consciousness—is that the sensitivity of the reality, and this is just forgetting Thomas, is very very high. It’s higher than Thomas’s. I’m sorry, Thomas, but it is—well, you know, you look at him and he’s different. There was an aura around Tom’s head during this whole thing. And it’s not there now.

“I realize my own credibility—and I’m talking to my people as well, but I wouldn’t lie to you; it’s just, what I see is what I see. And now the aura is not there. Tom came back during the break. Then when Peebles was returning again, there was a fragmentation of the aura. It wasn’t like the first time. It was just like little pieces of energy floating by—not enough to say that you actually saw it, but at the moment you saw it and thought about it, suddenly Peebles is back and tells us he’s been hovering around. That was the feeling I had about it. And now what am I thinking?—I’m thinking that this is an extremely sensitive entity whatever its origin. Whether his reading of my life as a former Druid or a great warrior is only symbolic, it is a read which has an extremely high accuracy.

“Now, the man who called in [During the show.] with a career problem—I mean it was in the voice: if he’d called my show, I would have said, ‘You’re going nowhere right now, aren’t you, pal?’ I mean, it was right in the voice. But there was something that Peebles could see beyond that, without any person adding anything to it, which was more than I would have risked, with my sense. If I were more open, I would’ve risked more, but there is a higher sense of knowing, but it—but there is something . . . just *weird* about this, everybody.”

All three men laughed about that, then David added, “It’s very difficult and I’m normally a clear person, and I’m having trouble with this—because it’s your darned reality box, Bill—and it’s wanting to maintain, you know, what I’m here for—which is clear and untainted; [I don’t want to be] leaping over into anything. But something happened here that is not quite right.”

Three years later the experience apparently is still “not quite right” to this brilliant mind—but it would seem that David Viscott is still mulling the possibilities. Here is a statement that he gave us:

Mediums are always a fascination because they illuminate a part

of consciousness we cannot study objectively. Without speculating on the source of Dr. Peebles's energy, the manifestation itself is entertaining, often illuminating, and usually outrageous; another piece of evidence for a case which has not yet been decided definitively.

Thank you, David. We appreciate your candor and your courage. God keep.

DR. PEEBLES: God bless you, Dr. Peebles here. It is a joy and blessing when man and spirit join together in search of the greater truths and awareness. Might I offer encouragement, my dear friends, as you strive to understand your right to experience wisdom within your own heart, as you strive to understand your right to experience the divine of your own very soul.

You are here, my friends, to understand the nature of your own reality, your own consciousness, your own creative craft, through thought. You are here to understand will, as the motivator, the bridge between your soul and thought. Thought, in and of itself, is as nothing, as dust in the breeze. It is, in fact, the will—the desire of your soul to be, to be seen, to be heard, to be felt, to be known, to be identified; to be experienced as alive, as relevant, as real and present, in any aspect of the divine universe.

It is the nature of consciousness, then, to experience attention, to gain the attentive attitude of one or more beings around you, and through that attention to validate your own reality, your own right to know thyself. And so it is that the ego is not only relevant, but critical, as a vehicle upon the school Earth to understand your image. For only through accepting your ego can you feel the motivation to identify your image, and through identifying your image, to know God; to know the divine. Through the forgiveness of yourself—through error, the forgiveness

of error, of failure, of all events of trauma in your life, there you will see your image in the nature of God. For God does demand nothing of mankind and of you, but only to sing the praises of your being, your own communication.

My friends, you are gathered here to understand your right to communicate with spirit, with God, with the magic of the universe. And through the written word that you are bringing forward, you will inspire millions of people to come forward into a personal experience with God. God does not wish to be an eternity of time and space away from you, but rather to be experienced within each of you; not only

one of you, but all mankind everywhere is the master, Jesus, the Buddha; He is within everyone all of the time.

It is the awakening, to become consciousness, to accept that grand responsibility fearful to the human mind only because of the limited concepts of judgment. God and all life is so loving that there is no concept of failure, of death. And so to accept the divine within yourself is only an act of great beauty, of great love.

God bless you each and every one, and would you have questions or comment?

DON: Thank you, Dr. Peebles. It's such a pleasure. You have been such a major force in our lives and we do thank you for that. Earlier in these sessions you made reference to the process or a reality that you termed the constant metamorphosis of God. Could you elaborate on that for us, please?

DR. PEEBLES: God bless you. God is all things, and God is consciousness—God is aware and active in the universe and throughout all time and space. Each and every human mind, mind of the animal, natural intelligence of the plants, and of the entire relationship of universe, are particles of this mind.

Each and every experience of life is an episode of movement—and through movement, unavoidable change, turning—in place, or around and with another. And so you have the solar systems, you have the galaxies, and you have the universes, each related to each other. You have the molecules, the electrons, and so forth, all related to each other.

Related, *relationships*, this is the nature of all things. It is the turning—the turning within, the turning without—that is the revelation, the discovery, the doorway and the window to the greater power—in any context, in any definition. The ability, then, to create change as one turns is to discover a larger experience of self, of life, and of both. The greater you discover of life and of yourself, the greater you discover of God. To experience change in your life is to grow, to go beyond what was safe once upon a time.

And so it is movement, it is metamorphosis, a constant change. The universe has never, ever been the same. It is always different—even with the repetitions, even with the rotations, the revolutions, precise and similar. There is constant, constant change.

This is the greatest joy of the divine experience to the universe—to be aware, to be conscious, to be participating with that change. On

the contrary, the greatest pain in the universe is to resist the very same.

So metamorphosis of self is to understand the metamorphosis of God. To embrace metamorphosis rapidly and with celebration, one must, of course, embrace the metamorphosis of yesterday. But here, where the system of judgment of human kind—amplified by the illusions of separation—tends to see failure and condemnation of experience, elimination of the presence of various people and souls from your presence for their failure rather than compassion and reeducation; here is where you are denying metamorphosis. You are denying that another person, no matter how grave their error, in your peer group, has the ability—in fact, the unavoidable reality—of changing that, always eventually to the opposite—to total love and compassion.

And so, more so erroneous than that being who's being gravely judged are those who are judging, who are staying in a solid place, without change, with only very subtle metamorphosis. These are the ones who will have less love later on, while this being—the one being judged—will have greater love. And so, it is the swinging of a pendulum, the ability to experience the passion of self, for behind the passion is truth and honesty, insight.

To avoid that passion—in other words to resist the will, to camouflage the will—is to reside only in the mind as if it in turn were the source, as if the mind were the divine. It is not. It is an extension, an amplification, a beautification of the divine—but it is not the source.

The source is in the will—or if-you-will, it is the heart. God bless you. Do you understand?

DON: Yes, I do. Would it be improper, then, to think of the living soul, the spirit—the individualized spirit and soul—as being somehow in a relative position of great importance to this constant metamorphosis? Is God becoming realized in His true self through our own metamorphosis?

Would it be improper to look at it that way?

DR. PEEBLES: No, it would not be improper. I would explore an alternative word to *becoming*. God is already complete. For God has total concept and celebration of change, brought forward through self, toward God. So, there is no —there is no concept, no consideration, no doubt, that the universe and life and humanity will change. It is impossible not to change. It is only possible to resist the

change.

And so God is fully realized, no matter how grave the error, Don. No matter how difficult the experience, no matter how black the failure of human consciousness, God is realized, nevertheless, *in* that experience. So even when one totally, totally resists change with some success for a moment, he is nevertheless still contained within God and God is fully realized. Does that answer your question? Was that your intention?

DON: I think it does. I'm still having a little bit of trouble with the concept, perhaps because it has long been my feeling that the relationship of man to God—and saying that man is any self-conscious life spirit or life force—is somehow more important than most of us have stopped to consider.

DR. PEEBLES: I see. All right, let's take a look here. Well, I understand why you feel that way, Don, and you do so with accuracy. For in a very real sense, all of God is within each and every being; each and every essence of life, all of God is within.

With each utterance, with each movement of your being, you *are* making a major statement in the universe, and having a very real synchronistic effect upon the entire universe. And so to take greater responsibility for that effect is an act of extraordinary love.

Yes, the human mind—the mind of any consciousness in being—would be wise to understand that it is large, that you are mammoth, that you are huge, that the size of your soul is far beyond that of your largest city upon your planet. So the answer is yes, Don, but also the answer is that God is complete—is already complete, is total. Everything is contained and taking place in God, no matter what takes place—World War II, Hitler, Genghis Khan, and others—no matter what takes place, it's still within the context of God and it's still part of an overall experience of growth and love and completeness. You understand me.

DON: Yes, I do. There is no way, then, that all of life could combine to frustrate God.

DR. PEEBLES: Correct; exactly.

DON: God could never go insane because of all this errant consciousness running around.

DR. PEEBLES: Exactly. You see, it would be of some value for spiritual scientists of the decades ahead to look closely to your criminal systems, for example, rather than avoiding them—rather

than dealing with the sweet and subtle psychology of human beings with some career difficulties in their lives. Deal with some of the great traumas of your societies and the difficult questions, including crime and punishment.

And referencing our earlier statement, the higher teachers—the masters—looking upon mankind, would often perhaps have more favor with a human being who sins greatly and creates a crime against society in their passion—honest passion albeit a massive illusion of separation, and then a crime. This person perhaps is succeeding more so than some people that would condemn that soul to an eternal hell, that would presume to be very separate and who would remain frigidly detached and separate—not out of love but out of cold separation from love. Do you understand? They will tend to stay that way, while the person who through honest passion betrayed another will more rapidly explore the heavens of love.

Can you follow my thought? I am having—there are difficult words here, subtle meanings, and I am having difficulty with my channel. But do you understand?

DON: Yes, sir; you are coming in loud and clear. But, uh, you surely are sensitive to the understandable fears and confusion in the minds of good people who with all their hearts and minds and souls wish to be forgiving and wish to be understanding, yet . . .

DR. PEEBLES: Oh, absolutely, of course, yes.

DON: Yet in the case of very heinous actions on the part of some individuals who, for example, repeatedly have committed the same crime, have been given therapy, have been imprisoned, only to be released and come out and repeat the crime—maybe it is a crime against little children, where one is committing all sorts of heinous tortures against little children . . . our pain in trying to deal with this, and trying to see the full picture, yet what do we do to protect our children?

DR. PEEBLES: Yes, well . . . the concentration—again, because everyone is living in shared illusions of separation—the understandable concentration is on protection. Within that context, it's certainly understandable. In containing and taking that person away from society, that is right action; perhaps a certain person doesn't deserve to live in society.

So, first we want to support you in that. There is karma. Everyone must meet their karma. So it is right action for a person who has betrayed and separated from their self-chosen society to find

oneself contained by that society and imprisoned.

That's right action, in many cases. However . . . what takes place then? Does society not then betray itself?

More enlightened societies will eventually have different approaches for these vexing social problems. For example, the use of theater, of minigovernments and politics in which these beings will be allowed to gather with those of like mind and be given exactly what they think they want. Their own way, for example, but in a very limited environment, so that they can experience the fruit of their own labor, which will be agony, through letting them accomplish what they think they want.

This will be part of revolutionary therapy. It will become understood through a spiritual consciousness that there is great love in this person, that life goes beyond this life and beyond your society, and you will become concerned with the soul—your own soul and the soul of another, for that being is your brother, is your sister.

So education and therapy will be given much more emphasis. But now we don't mean to say that there is softness of a feather across the face of this person, but rather that they grow from meeting their karma in a more clear, educated way, where they have to take responsibility.

There's no question, Don, that the criminal you speak of—the heinous criminal—has the greatest illusions of separation of perhaps anyone on the planet Earth. But there is also a certain poignant and relevant power in the honesty of the passion that goes beyond the theoretical sermons of some of those who condemn that soul.

There is something to learn from this being, who can be as equally, extraordinarily charitable, magnanimous with just the right certain movement inside. That is not likely to take place in the present prison systems of your planet the way they are; rarely do.

Whereas for those that have condemned a soul, it is a lot more than a little movement, for they are concentrating on condemnation, which is a movement away from love rather than toward love; do you see? A crime of passion, however heinous, is most often a misdirected movement toward love, although it may appear on the surface to be the opposite, in which the being is enraged, for he or she is seeking love and understanding but cannot experience that.

So, it's difficult; it's complex. But the therapy, the restitution we are speaking of—there must be karma, there must be responsibility,

and they do have massive illusions of separation. However, it behooves you as a society as well as a soul to treat these beings with the respect that they have not shown another—and to discover God within; that is the great challenge.

Can those who are proud of their human mind—of their Christian or other religious love—can you discover that love? Do you have the love to discover that love within an enraged being?—and to resurrect him, as all the great masters have been resurrected?

There is the greater value to your society. For then through education and communication the people of society will become inspired that there's always hope, uh—as well as responsibility but there is always hope—and that there is forgiveness, there is compassion here. So I can be more honest with my environment, I can be more integrated with my society, for if and when I err, I must meet my karma but it will also be with compassion. Do you understand?

DON: So perhaps our greatest concern should be to not condemn ourselves through condemnation of others.

DR. PEEBLES: It is automatic, Don. It cannot be avoided. For the cold condemnation is a conscious separation from God.

DON: As you spoke, I was thinking of Robert Stroud, who came to be called the Birdman of Alcatraz. He was condemned to Alcatraz prison for life because of violent crimes. Yet he went on to give the world a great understanding of birds, became a leading authority on the subject. This was a resurrection?

DR. PEEBLES: One of the notable exceptions, yes, of your prison systems. And I tell you, Don—in social terms of your planet—if one wishes to compare, sometimes the more dangerous people are those who have no passion, who are not alive.

DON: I know what you mean, yes. Could you tell us more about the will and the movement of the heart?

DR. PEEBLES: All right, just a moment . . . [With precision.] The physical brain is a translator, extremely sophisticated translator, but *no more* than that. And I say that without qualification. Behind the brain is the mind, that is creative and subjective in nature and is able to go beyond language to form symbols. The force behind the symbols that the mind begins to design and expand upon, that force is the will. Without the will, there is death. Without the will, the mind is irrelevant.

So the will is invoked by heart or soul; we use the two interchangeably. Without heart there is no soul. The heart-soul has feeling, has desire to be manifest. I believe we said it completely in our opening statement. To be manifest is not possible until you have a reflection or echo.

And so a second being was born, a third was born, and it is only through that reflection or echo which you can experience that you are made manifest.

If there is no echo, there is no being and no life. Now . . . the principle of one and another—one and then two —is an echo that helps one be evident; to *be*—to be aware of self, to be alive, to be in reality. However, even with the second state of being it is still insufficient, for if it is only one, and if it is only two, there is no change. There are only two echoes.

So this is where the principle of three—where three or more are gathered, for example—comes forward. For then you come into community, into the trine and the principle of three, which is change. You can call it, in some aspects of itself, evolution, if you wish. You can call it, in other aspects of itself, death, if you wish—or birth—so forth and so on.

So . . . those are some thoughts.

DON: If my heart center is closed, I am closed to my *soul*, then, my real connection.

DR. PEEBLES: Yes, because they are the same thing. And if those are closed, your mind can be very operative but it's irrelevant. Whatever success you create in your society on any level, with the mind but with your heart closed, will be very short term—insufficient, uncomfortable, etcetera.

You know what, Don, I'm going to leave pretty soon here.

DON: We thank you for being with us.

DR. PEEBLES: All right, my friends, go your ways in peace, love, and harmony. Life is a joy only as you surrender to the delightful opportunities for growth.

Certainly in the pain and paradox of daily life, forgiveness of self, forgiveness of others, will help you to relax, to lighten, and not take life too seriously; yet on the other hand, please honor your tears, and it must be with sincerity and seriousness that you enjoy the episodes of life as opportunity for change and thereby growth and

then conscious oneness, enlightenment, with the divine.

There is such a state, my friends; there is enlightenment; you will obtain it.

All of you gathered, all of you listening to these words and reading them, are approaching that state .. .

rapidly.

God bless you each and every one.

Linda and I had been working night and day for nearly a month. Two days after the session reported above, I had a strange dream during a midday nap. It was very vivid, and I can recall it now almost exactly as I experienced it.

In the dream I was asleep and dreaming—so I guess this would be a dream within a dream. In the interior dream, I was having a trance-channeling experience with myself as the channel. In the exterior dream, though, I understood that I was merely being given a demonstration of how the process works, and I was very interested in that, marveling at it.

The interior dream had me in total darkness; I could see nothing in that dream; however, I was experiencing pictures within that dream that I understood through the exterior dream to be images superimposed from somewhere outside myself but not emanating from the exterior dream.

Is this hard to follow? I was dreaming that I was dreaming. In the dream most distant from my conscious self, I was acting as a channel from the spirit world. Someone I could not see was asking questions of me, and I was answering them—but it was not *I* who was really answering; I was merely providing a *brain* that could respond to both the questions and the answers.

Now, in the outer dream—the one closest to my conscious self—I understood that I was receiving instruction about channeling—and I understood that the inner dream was playing out in extreme slow motion so that I could follow the process from my observation point in the outer dream.

Here is what was happening inside that dream within the dream. I was asked a question but I do not remember now what it was—so let's invent one for illustration: what is love? I made space between myself and the question, conscious space, pushing it away from me. As I pushed with the mind and made space, a word from

somewhere outside me slipped into the space. Let's say that the word was *love*. As that word slipped into the blank space, I uttered it. In the utterance, I also pushed it away in the same direction as the question. As I pushed the word away with the mind, creating space again, another word fell into the space and I uttered it (for example, *is*) and in the utterance again pushed it on ahead, creating space for the next word (to complete our example, *God*).

In the actual experience, though, it was a complicated question with a complex answer, and I just kept uttering and pushing, uttering and pushing, as one by one the words of the answer fell into place in the space I was creating for them, but in very slow motion.

I was marveling at this in the outer dream, realizing that I was speaking of things that I knew nothing whatever about in my own knowledge.

The dream awoke me from my nap, and I discussed it with Linda. We had dinner with Thomas that evening. We discussed the dream and I asked Thomas, "Was I being shown the basics of channeling, in a very elemental sense?"

Thomas told me, without even thinking about it, "Oh, no, you were being shown a very high level, very sophisticated process. You would use that method in full consciousness. I mean, not from a trance state but from your conscious state."

Well, I am still thinking about that.

Still wondering, also, just what the hell consciousness is, anyway, and wondering if it is something I have or something that has me.

Whatever, I have decided to dance with it.

It has got to be the most exciting tune in town.

One on One

*"It is our joy to be with you and to learn
with you. For what is life, if not a
sharing?—and what is love, without
growth? To be with you is both our
greatest recreation and most powerful growth."*

—Dr. Peebles

Dr. Peebles is at his best when directly counseling an individual. The wit, warmth, and wisdom are always there, always helpful and eye-opening, usually entertaining—and much of the personal advice could apply to many of us. So the book would not be complete without a sampling of his direct manner.

The material in this chapter is transcribed from recordings of Thomas Jacobson's weekly radio show, *Journey to the Heart*, on KFOX, Redondo Beach, California, during which Dr. Peebles takes telephone calls from the broadcast audience. Some of the questions are quite personal, so all names have been changed in this transcript.

SANDRA: Dr. Peebles?

DR. PEEBLES: Hiiii, Sandra. God bless you, my dear.

SANDRA: Hello. This is the first time I've heard you and I'm very excited to talk to you. My question is: my life just seems to be stuck. That's the only word I can use to really describe it. Things don't seem to be working out. The energy that I put out doesn't seem to be coming back to me in the way that I would like it to.

DR. PEEBLES: God bless you, Sandra. Well, you're a beautiful soul, and you are properly trying to take responsibility in your life. You *are* trying to be the creator rather than the victim. You *are* trying to create your own reality, your own experience, and we tip our hat to you. Actually you're doing a very good job. However, as you communicate with people you've forgotten a little bit about the student inside of you. In your desire to be the mature being that you are, you have lost sight at times, my dear, of the child within. And you feel embarrassed and apologetic about the child within your being—

the universal child, within you.

So our invitation is to return to the child within you without apology, to return to the child within you with that same excitement that you've just expressed, for people's response to you—the response of human beings around you, particularly when they criticize you, particularly when they have points of view different from your own. How else will you grow, my dear, other than to receive and harvest those different points of view?

You've received lots of those over the last year or so, and sometimes you've translated that as lack of understanding of your own self from others, as people not caring about you—when, in fact, Sandra, it was just your self not *really* caring about their different points of view, and breathing it into your own being.

You're very talented, you're very artistic, you are a vulnerable being, but you're afraid of your vulnerability.

Point two: In your fear of vulnerability, you've spent much of your energy, Sandra, trying to be careful, trying to maintain and build your self-image through an element of protection. So, free yourself. Look forward to that shock to change rather than fearing change—life will become very colorful, beginning now, beginning tomorrow morning. Each and every day, you start the day: "Hello, life, here I am. Tell me what I don't know about myself. Go ahead, criticize me, I look forward to it."

You understand me?

SANDRA: Yes, I do.

DR. PEEBLES: Does that help you at all?

SANDRA: Yes, it does, it really does. I didn't even think of that. I've been meditating on it for quite a while, but . . .

DR. PEEBLES: Well, remember, too, you're doing a very good job because you are trying to take responsibility. We've watched you and we're very proud of you, my dear; keep it up. It's just that in taking responsibility, don't isolate yourself again, and in trying to create your reality, my dear—*all* of you listening—that only happens through harvesting, integrating the different points of view around you. That is how you create peace on Earth and peace inside of yourself, not trying to get people to agree with you. You understand me.

SANDRA: Uh-huh, yes, I do.

DR. PEEBLES: Yah, bit of the preacher in Dr. Peebles, isn't there? Yah, I like to flap these lips on my channel, you know. It's fun to talk in the human body. God bless you.

SANDRA: Thank you.

DR. PEEBLES: All right, Sandra. God bless you.

JACK: Thank you for helping us. Dr. Peebles, twelve years ago my wife's mother died, and since then has been—shall I say—around us, on and off, in a negative way. I was wondering what we could do to learn what's going on or to help her go on *her* way.

DR. PEEBLES: All right now, this is who speaks here now? This is Jack?

JACK: Yes.

DR. PEEBLES: And your wife's first name?

JACK: My wife's first name is Tammy.

DR. PEEBLES: And her mother's first name?

JACK: Lois.

DR. PEEBLES: All right; just a moment. [Ten-second pause.] Yeah, Jack, you're feeling her around you right now? Your—yah, she says, "Who's that talking about me over there?" All right, just a moment—yah, just a moment. [Fifteen-second pause.] Huh! All right. Yes, I agree. She is a reality, she is *in* your reality, and she is projecting her point of view frequently.

Now, from her perspective that's all she's doing. Because she feels that love is discipline, is control, is helping people do what's right, whether they like it or not . . . helping people, trying to invoke cooperation in people to do the proper thing, to do the right thing. You know, that's an impossibility, there's no such thing, so she's guaranteed frustration and anger; so she's angry.

On the spirit side she feels like she didn't complete her life, she feels like she's wasted her life, she's angry because she feels no one cared about *her*; she thinks that she was just constantly helping other people and being strong for them, especially family. She saw herself very much as a family being, dedicated to family. She doesn't feel it was returned to her. Well, this is because, Lois—she's listening to me—Lois, these are because of *your* illusions of separation, and your not taking responsibility. Your desire to create love through cooperation is understandable, but now you will create love through enjoying the

different points of view that come to *you*, Lois.

So she hears my words; she is around you; the spirit, uh—she’s turning around, and she’s gonna become more aware of her own teachers now.

You will light a candle, and in that candle you will express love for Lois. You must understand that from her perspective, Jack, she’s not being negative. She feels she was not loved and understood, and she’s still trying to make everyone do what she thinks is right—which, of course, is just doing what *she* thinks should be done, just what *she* believes.

So, she’s going to change that point of view even as I speak. You can look forward to a withdrawal of that energy as you light this candle and both you and Tammy together and in separate moments, talking out loud to Lois and saying, “Well, you know, Lois, I recognize that part of me is that way, too, and so I have understanding and compassion for you. And come to think of it, I’ve learned from you because of it. So I am told by another spirit that the teachers are around you, so perhaps you can join them as we will seek to join *our* local community on earth.” You understand me.

JACK: Yes, Doctor, I certainly do.

DR. PEEBLES: I believe that will be a hundred percent effective.

JACK: Thank you very, very much, Doctor.

DR. PEEBLES: God bless you, my friend.

ELAINE: God bless you, too, Dr. Peebles. I would like to ask about transmigration, coming back as animals. I just can’t accept that in my mind. I wanted to hear what you have to say about it.

DR. PEEBLES: Yes. Well, it’s true, it’s absolutely true; however, there is a little bit of dogma in some of those books you’ve been reading. However, you are also correct, too, my dear, because there are human spirits and there are animal spirits who *don’t* change. There are many, many human spirits who have never become an animal. Many, many animal spirits who never became and never will become a human.

However, there are many who have done both. It is simply an act of choice. It is usually, I might add, a *mature* choice, giving you a larger, more rounded perspective—not only of intelligence, but of the *true* nature of love.

For, you see, in the animal community they *do* have a *soul*, and

they do have intelligence—no, they don't have the ability to articulate, to do much deductive thinking and reason as you understand it—but, you know, I wouldn't become too proud of those particular faculties.

They really aren't the point. Love and enlightenment is not accomplished through knowledge. It is accomplished through love and intimacy.

So next time you're around an animal, not only look into that animal's eyes—let the animal look into your eyes and feel the loving spirit that has so little demand inside. Your heart will relax and you will understand a new consciousness. You understand me.

ELAINE: But we do have a choice. We're not forced to reincarnate as animals, like these people that have done mass murders of animals, they wouldn't be forced to go back into an animal, then.

DR. PEEBLES: No, they wouldn't, but it would be strongly suggested to them, for maybe a few hundred years. You see, on the spirit side you have a higher perspective as an individual. Eventually you will see that you want to do something, that you *have* to do something, and eventually through your free will you decide, I'm gonna do it.

So someone like you just mentioned who's been cruel to animals—on the higher perspective will say, "Goodness gracious, I see what you *mean*—they are a living, breathing soul; they have feelings and emotions; I didn't know that, I thought they were a biological robot here for my pleasure. So now I *want* to understand them, and I *will* become an animal because at this moment of my higher perspective I don't feel that pride, I don't feel like I would be a lesser being." Do you see?

ELAINE: I feel that I'm a little bit higher intelligence, that . . .

DR. PEEBLES: Ahhh, there you go, now, see—

ELAINE: That's wrong?

DR. PEEBLES: Well, it's not wrong but, you know—animals, my dear, some animals—not all of them—all animals have lots to do, also, in growth—they're not perfect—in the formal sense of the word, but there are some animals—like the dolphin, for example, and there are others, who actually really are your teachers, my dear. They are teachers not only in their experience of loving allowance, teachers of allowance, but they have a larger intelligence in many ways.

You see, if you'll think about it, with a higher intelligence why would you have the need to deduce anything?

If you see something and you understand something, then why would you need to break it apart and analyze it? You see what I mean?

ELAINE: I do.

DR. PEEBLES: And the human intelligence prides itself on that ability—well, you know, it's a valuable tool but it's not the highest experience in the universe. Not at all.

ELAINE: I see.

DR. PEEBLES: Food for thought, eh?

ELAINE: Yes, it is, Dr. Peebles, and thank you so much. Love you and love your program.

DR. PEEBLES: God bless you, my dear.

MARK (announcer): Interesting points there. I like that. So many times, Dr. Peebles, we feel that we're better than something because we're smarter or we're more intelligent or we feel something along those lines.

DR. PEEBLES: Exactly, Mark, well said. It's not only between species but between individuals, as you've inferred. So there's one human being to another, thinks he or she has a high IQ and thereby they're superior—hogwash! That's what I say. God bless you.

MARION: I talked to you about a month ago, Dr. Peebles, and I have to say you were completely right. You told me to have my mouth checked for an infection. I had just been to the dentist a little before that so I knew there was nothing wrong but . . . well, there was, and if I hadn't taken care of it I would have had a *very* bad infection in my gums that would have probably caused the loss of some teeth.

DR. PEEBLES: Give yourself the credit, my dear. It was you who asked the question and you who followed up. God bless you.

MARION: I didn't ask; you just told me. Anyway, thanks, and now I'd like to ask you about—I'm in a relationship and it's been back and forth and I just don't know what to do anymore. Do you feel that what I'm doing is okay, or . . .

DR. PEEBLES: Do you feel free to give a first name of the other party?

MARION: Oh, yes, uh, Bill.

DR. PEEBLES: All right, just a moment here. [Pause.] Well, you know, you must, of course, follow your own heart, Marion, and you're to understand that you could pay more respect to your own feelings—not only your feelings of fear but the feeling of curiosity and attraction to be with this man.

I would suggest this relationship is not complete, it's not over, there's a little more exploration here, and that you are worthy of each other's further attention. I would say that the main problem here, really, is that you have hesitated in expressing yourself with him. So ask yourself how can I be much more honest, much more quickly.

Now, I know that later on—hours later, weeks later—you're very honest, but I'm talking about right now, in a given subject or exchange with Bill, how can you be very honest and then—point two, of course—allow him to respond the way he wants to. And then you won't feel that you're in prison, you won't feel like he's controlling you and denying you and holding you back. It's only yourself, my dear. You understand me?

MARION: Yes, I do, Dr. Peebles.

DR. PEEBLES: What do you feel about that? What you gonna do?

MARION: Well, I'm just going to have to say my feelings at the time instead of just never saying anything until—just like you said—until a week later. You're right.

DR. PEEBLES: Yah. You see, really the value is not in the *discovery* of truth—because actually everything has some truth somewhere—the value is in the *process* of seeking truth. The value is in the exchange between you. That's why the delayed communication is very unfulfilling and frustrating to *all* concerned. You see?

MARION: That's true.

DR. PEEBLES: Yah. So just let it out and let him come back the way he wants to. And when he comes back the way you don't like, you just let it out again, exactly what you feel. See what I mean? Don't try to be loving and spiritual! Just be honest, and you'll automatically be loving and spiritual. You understand me.

MARION: Yes I do, Doctor.

DR. PEEBLES: God bless you. It's a good relationship. Don't you leave it yet, there's more to explore.

MARION: Oh, thank you, Doctor. Bye-bye.

PAUL: God bless you, Dr. Peebles. I've had this feeling for six or seven months now that there have been spirits around me, and lately when I've been meditating I've been seeing a gal in a white dress but I haven't been able to make contact with her.

DR. PEEBLES: All right, just a moment here. [Pause.] Hah! All right! The name she wants to present to you, for you personally, is Stori—S-T-O-R-I—and she by intention she relates that to story S-T-O-R-Y so that every time you call upon her, you will immediately invoke the experience of a story inside you.

She says whenever you have a problem, whenever you have a challenge or a confusion or a hesitation, call upon her by name, call upon Stori, and she says immediately you will begin to see a series of memories or pictures and feelings in your being. Pay attention to the story that develops very quickly in your mind and heart, and she says contained in that story, in your case, is always the answer, and that through that repeated practice and study you will understand the master that you are, the insight—you know, she says you have such great insight for other people, that you are a caring person, they come to you for your points of view; you give them not only a mental theory, you give them your heart, and she wants to compliment you for that.

She's a great master. You are honored to have her around you. So, she says concentrate on the story inside you as you call upon her by name, and you will be able increasingly to give yourself the counsel and the love that you have given to others. You understand me.

PAUL: That sounds very nice. Thank you.

DR. PEEBLES: Does that help you?

PAUL: It helps me very much.

DR. PEEBLES: Other humans can be jealous of you, having Stori around; she's quite spectacular, she's something, she's a beautiful lady—elegant, she's enlightened, she has no more lifetimes on Earth, she understands the relationship between ego and humility—and both belong inside of each other—and she balances to take heaven with Earth, the left with the right, the black with the white, the up with the down; she creates balance, and that is her teaching to you, through a story. God bless you.

PAUL: God bless you, Dr. Peebles. [We use Paul's real name here because he brought the tape to us when he heard that we were

writing this book. Paul is a writer, too, and works with *stories* all day every day—but he was just another voice on the telephone when Dr. Peebles gave him this.]

PENNY: I've been out of a relationship for a while and I was just wondering if you had any insight on whether I might meet someone soon.

DR. PEEBLES: Well, let's see, uh . . . would you join me tonight for a little dinner and wine? Uh, yes, if I were still in the body I'd knock on your door tonight; absolutely; you're a delightful lady. Just a moment here. . . . Well, the truth of it is, Penny, the man—goodness, yah—man's gonna have his hands full with *you*.

You're a powerful being; you are full of love and light; but also you have some fears, like all human beings —and sometimes, you know, Penny, you put great emphasis on protecting yourself and you are tired of doing that, that's all. It's a new cycle.

You're tired, you're bored by it, and you're ready for a little interaction, a little intimacy—and we compliment you for it. So, let that be clear inside of you; vibrate that in your being. You're gonna have men responding to you—maybe some women too—you're gonna have people who will want to be with you, and your job is to [very deliberate] not look for the perfect one.

But just remember that you're not trying to make a life decision. You're just gonna dance. You know, just the dance of life. You're just gonna touch and let yourself be touched. You have many relationships in front of you. I know that you want a permanent long-term relationship, but that will happen only through the ability to create change in relationships and to be with the many rather than the few.

PENNY: Do you by any chance see anyone coming soon; and, if so, do you have a name?

DR. PEEBLES: Well . . . if I did, I wouldn't tell ya anyway, but we'll take a look here. That would take the fun out of it, Penny, you know, that's all part of the challenge of life to create your experience. Now, just a moment . . . Well, you gonna open yourself up?

PENNY: Yeah.

DR. PEEBLES: So are you going to go outside of your place of living?—go out to the world?

PENNY: Ohhh, that's a good one. How did you—?

DR. PEEBLES: Yah. You just can't sit and wait for the phone to ring, you know. I know you're very good in mental telepathy, but some of the men are a little slower than you, you know. So let's see here, just a moment . . . You got to get out there and dance. Not only figuratively but in fact. You know?

PENNY: Uh-huh.

DR. PEEBLES: Move your physical being, shake 'em up a little bit, you know, shake up the men, get them excited, uh, you know, use your sexuality instead of being afraid of your sexuality. That is a *spiritual* activity, to create greater intimacy between yourself and others. Do not let sexuality, as it has in the past, become a frustration like a thorn in the side. Sexuality is a beautiful experience when accomplished with respect, a beatific and divine experience that inspires people to touch each other. Otherwise you'd all just lie in your beds reading books all the time or watching television. So surrender to your sexuality. Go outside your room. Men will respond to you—yes, you'll see a little *fire* in their eyes, and there's the challenge—will you withdraw again because of the fire?—or will you *become* the fire? You understand me.

PENNY: Yes, I do, Dr. Peebles.

DR. PEEBLES: And when you become the fire, you're not gonna feel less spiritual; you're gonna feel *more* spiritual, *more* loving, *more* alive. You understand me.

PENNY: Yes, I do, and I thank you very much.

DR. PEEBLES: I would say that by next, ah . . . when are you going to start all this energy?

PENNY: (*laughing*) I'll try to go out today.

DR. PEEBLES: All right, good girl! You're a fast study, aren't you? Yah, all right, let's see—I would say you will have a date before next Wednesday. So call us back, let us know.

PENNY: I sure will, thank you.

DR. PEEBLES: You'll probably have two or three—so get ready, you're gonna be busy. God bless you.

PENNY: Thank you, g'bye.

Some of the material within this and the next chapter has been added as the book is being readied for publication, almost two years after the original manuscript was completed—sort of like a postscript

inserted into the middle of a letter. We feel the need to tell you this because of the time frames involved in several of the pieces, where obviously we have been tracking the results of the interactions between Dr. Peebles and the individuals whose experiences are related herein over a much longer period of time than was required to produce the original manuscript.

Actually, we could fill another book with the personal testaments and transactions that have been gathered, but of course we cannot print them all, and there would be a considerable redundancy if we did because there is something of a common effect shared by all who directly experience the loving touch of Dr. Peebles, regardless of age, sex, educational background, or social status—to the point that we have had to constantly remind ourselves that each human being on the planet is absolutely unique, that therefore each effect is unique *no matter how “common” it may appear on the surface*. Still, there are correspondences shared by all, so it is our hope that the selection of personal testaments printed here will strike chords within many of our readers.

We spoke with Ruby Totter, a resident of Buena Park, at the Gathering Place in West Los Angeles following a public session one evening, and she told us: “This is all just so beautiful. I always envied the people who had access to Edgar Cayce. Now I feel so lucky that I am living in the same time, space, and community with Thomas and Dr. Peebles.”

Beauty, see. Many, many people spontaneously speak of the beauty of the experience and the privilege of this kind of contact with spirit.

Mark Jungheim of Burbank stated: “Dr. Peebles and his philosophy have made a large impact on my daily life.” This is a common understatement often encountered from those who never miss a public session or radio broadcast. *Impact* is the key word here, a sort of shaking out of priorities and a different orientation in life.

Gretta Axt of the South Bay area put it this way: “It is highly enlightening and totally uplifting. You know, you can feel the presence when you’re there with Dr. Peebles, more so in a small room in private consultation. I have tried to describe the feeling to people. When I left, it was like my feet weren’t touching the ground, and I felt ten years younger, and the weight I’d been carrying on my shoulders was no longer there. It was a wonderful feeling and a wonderful experience.”

Not everyone is able to put it into words as definitively as Gretta has done, but many to whom we have spoken have mentioned the “lightness” and the wonderful feeling of youthfulness and freedom following direct contact with Dr. Peebles. We have actually seen this effect at every public session, so startlingly visible in the faces and postures of those gathered together in spirit. One very elderly lady who walks with some difficulty told us: “I can just barely get in here every week but I always feel like I could dance all the way home.”

That’s how it is to dance with angels.

Many people, of course, come to consult Dr. Peebles on various personal concerns, and for these the effects are usually quite specific. Alicia Marion of San Diego gave us this testament:

Dr. Peebles helped me to open the doors to my inner self—a self long ago locked away and forgotten. He taught me to become as a child again, to open to life and love and joy—that being vulnerable, honest, and present would give me back to me. He showed me that the soulmate, the partner, the friend I so desperately searched for was myself all along. Thank you, Dr. Peebles, for putting light upon a darkened path to allow me to see that I am, and have always been, truly loved.

Millicent and Marc Keagy, mother and son, also from San Diego, gave us these written statements. First, Millicent:

I feel happy to encourage any person to hear Dr. Peebles. His wisdom is of such great value in general—and, in particular, he knows each of us and will give information to each that only Spirit *could* know of. It seems that this is his way of letting us know that he understands things that are meaningful to us in a personal sense, while the general audience will hear it in an impersonal sense, so our secrets aren’t displayed to the world, only to each of us individually. I can’t say enough of the wisdom of Dr. Peebles and wouldn’t hesitate to suggest that any person would be greatly helped by hearing him.

Millicent obviously was touched by Spirit’s gentility and sense of propriety, and she felt him inside her in a highly intimate and personal way—which, also, we have found to be a common effect.

Her son, Marc, is a handsome and intently serious young man who was touched in a more specific way:

Contact with Dr. Peebles has cleared an earlier confusion of nebulous concepts, the sum of which never equaled a coherent whole. Now I understand that the incoherent sum is in fact *me*, and that I must

reach consciously toward an expression of the whole.

In that reach, I am in combat with the illusions of separation so often cited by Dr. Peebles as the source of all confusion. I am so involved in the process of dissolving the illusions of separation now that I tend to think of Dr. Peebles as me and myself as Dr. Peebles. This is the deeper teaching, I feel.

The wisdom and personal insight given me by Dr. Peebles has given a new focus to my life. He planted the seed and now I am germinating it with courage and hope, allowing it to grow as it will into the fullness that I can be. What a relief it is to bid adieu to the confused pieces of myself that were proliferating for so long.

Something that is of more than passing interest here is the fact that Marc Keagy had not directly experienced Dr. Peebles as of that writing and had never met Thomas Jacobson, but had gained his insights as a result of listening to tapes of recorded sessions and via a subsequent telephone session with Dr. Peebles. This, also, is a common feature of the Peebles effect—and please note that both mother and son, a generation apart, were identically touched by the “wisdom” of this enlightened spirit.

Another San Diego resident, Nita Reynolds-Jodzio, frequently makes the long drive to Los Angeles to attend the public sessions at the Gathering Place. She has also had private sessions with Dr. Peebles and is an alumna of *Journey to the Heart*, Thomas Jacobson’s powerful workshops in transformational spirituality.

Nita is delightful, a bright and sparkling tribute to the power of spiritual psychology. A few years ago she was a “mess”—diagnosed as a manic depressive and still “psychotic” after twelve years of intense therapy. Nothing seemed to help, not even in the short term, and her life was an endless nightmare. Then one day a friend took her to “see” Dr. Peebles, and what she “saw” was Nita. It was a truly transformational experience that led to her total recovery and . . . well, let her tell you herself:

There are those rare moments when an extraordinary event or person is instrumental in changing the course forever of one’s life. For me that was Dr. Peebles. After years of depression, despair, and endless unsuccessful therapies, his insight enabled me to heal at last . . . to feel alive, to be excited, to feel inspired and—most precious of all—to bubble with laughter, often. My suffering has truly ended. Thank you, thank you, thank you, Dr. Peebles.

It is very difficult to look at Nita now and imagine that this

bright and bubbling thirty-four-year-old art teacher could have ever known what “suffering” is. She is a delight and a joy at any gathering—and we, too, thank Dr. Peebles for her lovely presence.

Jefferson Lanz has become a fixture at the weekly public sessions in West Los Angeles. Young, handsome, energetic, he has done some acting and is a talented writer, teaches aerobics, and is into many things. Jefferson is one of those sparkingly blithe spirits who never seems out of place, never meets a stranger, can always be counted on to add a bit of life to any gathering. He has had at least one private consultation with Dr. Peebles. Here is the way Jefferson sees his communion with spirit:

The impact Dr. Peebles has made on my life is enormous, but the biggest area of change has come from my search to improve relationships both personal and in business.

I have been seeking answers to why my career goals are not being met when all the right stuff is in place. I believed that I had the proper training, mental outlook, good attitude, and determination, but something was missing to get the ball rolling.

The question I posed to him [Dr. Peebles] dealt with charisma—what is it and how do I develop it? I believe that people who have it seem to draw everything toward them. Dr. P. agreed, but what he said in response was that thinking you have it rather than just letting it be can actually turn people away; like a magnet—which can both draw things in and, with a reverse polarity, push things away. Further, in order to be more charismatic and draw things toward me, I must let my natural charisma come forward rather than portray it. For when it is portrayed or put on, people see through that and they say “why bother?”—and the results then push them away. Since relationships are an exchange between two people and money is only an agreement of exchange, by pushing things away it will cause me to exchange more slowly and therefore the money and job security doesn’t happen.

As usual, Dr. P. seemed to have the missing ingredient to the recipe. Since that time, I have been working at letting people see the real me. By letting them see both my hopes/desires *and* fears, I am allowing them to be more a part of my life and hence draw them closer. It has been a difficult road because in the past I have thought that my “colorful and entertaining” self could be a turnoff to them and hence the reason I would lose out on a job. But in reality, those fun aspects would draw people in and when they got too close, I

would give them what I thought they wanted—which wasn't right—hence, I ended up pushing them away.

Now that I have granted myself permission to be me, whether everyone likes it or not, things are starting to happen. More job opportunities are presenting themselves and rather than be forced into a situation, I can choose. Because Dr. P. opened my eyes to things that were already there, I am eternally grateful.

Jay Halford presents an interesting contrast to our friend Jefferson, almost an alter ego personality. Jay is a study in stoic strength, a chiseled figure in stone who rarely displays emotion even when emotion seems appropriate, yet who possesses an irrepressible sense of humor and a merry laugh, an engagingly dry wit, and an almost sardonic sense of the ridiculous. He is your patented “strong man”—but beneath that visage of stone dwells a gentle poet and a warmly sensitive nature. Jay has become one of our very best friends. We love him like family and feel honored by his friendship.

He is not an easy man to “know,” but to know him is to love him—and that may seem surprising to some who know him by his record only. Jay, you see, has had trouble with the law, and he has served time. That was many years ago—he is in his mid-forties now—and he got off to a rough start in life, but he does not try to alibi it or make light of it. He was prominent for years as a guiding force in felon rehabilitation and stands today as a model for those who have been in similar trouble. He is now a journalist, poet, aspiring screenwriter—and he wrote this piece for our book:

This marvelous medium, Thomas Jacobson, in tandem with the wise and wonderful Dr. James Peebles, creates a living flesh-and-spirit catalyst for transformational growth. The operative principles offered *do* work when earnestly applied, and there is a palpable love that emanates from both Dr. Peebles and Thomas.

In 1987, just prior to the observance of the Harmonic Convergence, I chanced to hear Thomas Jacobson channeling Dr. James Peebles on KFOX radio. I was immediately struck by his power of insight and genuine compassion as he probed, counseled, and inspired troubled souls seeking guidance.

Immediately I resolved to attend a public channeling session at the Gathering Place, and for the next months I closely scrutinized this wonderful phenomenon of spirit possessing flesh and commanding the undivided attention of a roomful of strangers and admirers.

My earlier life of violence and imprisonment had prepared me to recognize a scam, but my “mean-streets smarts” and intuition told me that this fusion of Thomas and Dr. Peebles was genuine and positive and alive.

I can relate to Dr. Peebles’s own history of some three hundred and fifty lives on this planet, learning and relearning the lessons of spirit and consciousness. He has inspired me as perhaps no other entity could. I love, respect, and honor this brilliant soul and his teachings.

Following my release from prison in 1963, I had become active on the political left and, subsequently, developed an elitist, “servant of the people” mindset. I believed that I was better than others—different, handsomer, more creative, tougher, and brighter than anyone else. My life was confrontive and I battled all who dared to differ with me. It was an ages-old impulse that came easily and quickly, and it had gotten me into a whole lot of trouble.

In one of my private sessions, Dr. Peebles identified for me a life in Greece several thousand years ago where I was a prominent military authority. In that life, I was responsible for the deaths of many who resisted my desire to impose Greek culture upon the world. “You weren’t cruel, just convinced,” Dr. Peebles advised me, but intuitively this cut me to the quick and I wept, for I recognized that Grecian experience as the genesis of my intolerance of other points of view during this lifetime—and the recognition came at a very deep level of cognizance, so deep that there was no mistaking the carryover into this life.

Dr. Peebles has inspired me to embrace life as a creative adventure for which I must take full responsibility. His sage advice has enabled me to focus my understanding that relationships between people are what life is all about, to trust myself, to be vulnerable, and to believe in my destiny as a writer and a healer. He has helped me understand the tumultuous journey of my soul on Earth and how, in this incarnation, I have come to specifically reconcile the subjective with the objective—to synthesize the two into a harmonious world view of self, people, and external events.

Unlike other spirit teachers who inspire with aphorisms and general information, Dr. Peebles is specific and personal, and he comes into your very soul. He elaborates the three principles of loving allowance for others and self, increased communication with respect, and total self-responsibility for our own lives—past, present, and

future. As he is wont to say, “We are the pilots, not the passengers, of our ships of life.”

Some religious reactionaries may wish to link spirit channeling with the would-be dark forces, but from my experience I see Thomas as elegant—with true surrender—and Dr. Peebles as illuminated, with real love and wisdom—and I celebrate the great and glorious God who permits us an interface with the sea of spirit that permeates our porous lives as human beings on Earth, ever available for our inspiration and guidance but *nonintrusive*—we must ask, and then it will be given. Contact with spirit is my proof that I am not alone in a world of shared illusions.

Very powerful stuff, isn't it? But that is the kind of power we have come to expect in the vicinity of our “interfaces” with the spirit world, and we thank one and all for sharing their impressions with us.

Now we will take you a step further, into direct interaction and a follow-up critique by those served.

We first met Lee and Carol Chaifetz at the Gathering Place during the early summer of 1987. They were in regular attendance throughout the time that we were developing material for the book and have been ever since. It has been another common experience that so often our interest in Thomas and Dr. Peebles has brought us into contact with very likable people, and many nice friendships have thus been engendered.

We liked Lee and Carol immediately. She is a strikingly beautiful television actress (you can see her on daytime TV most any day of the week) with a warmly vulnerable personality, very friendly and direct in manner, easy to know and be with. Lee is a writer. He has the physical frame of a football lineman, big and powerful but not at all threatening, a genial and outgoing gentle bear who loves intellectual discussions and obviously spends a lot of time inside his own mind.

We spent time with this engaging couple most every Thursday evening for more than a year, often going out with them at the end of the evening for coffee and dessert en route to our respective homes, yet we never got to know them really well during that period and never saw them at any other time. Their interest in Thomas and Dr. Peebles seemed to center on the general phenomena itself, but occasionally they would ask questions related to career and other routine personal matters—and at coffee afterward, the mood was

usually light and the discussion more chatty than substantive.

Then came the evening of July 21, 1988. Carol showed up at the Gathering Place without Lee, and she was the first in line to speak with Dr. Peebles when he threw the discussion open for questions from the floor.

Here is the transcript of that exchange:

CAROL: Hi, Dr. Peebles, this is Carol.

DR. PEEBLES: Hi, Carol. God bless you, my dear.

CAROL: God bless you too. My husband, Lee, who I know you know, was admitted to the hospital yesterday and the doctors say that he has one of the forms of leukemia and so . . . well, what we're wanting to know . . . it seems—I don't know, maybe we're wrong, it seems like it's pretty bad, but we haven't gotten all of the results back. We want to know what the source is, what the lesson is to be learned, and what we need to do. And by what we need to do, I mean do we go with the medical treatments, do we go to a holistic healer or . . . I guess we'd really like to know if this is his time—and, you know . . . so we'll know how to deal with it.

DR. PEEBLES: All right. Just a moment here . . . [Thirty-five second pause, perhaps the longest ever recorded during one of these sessions.] God bless you. Lee, you are a beautiful soul and you are a *great* soul. Part of you understands this and part of you disbelieves the same. For you have a great fear of responsibility. I speak not of the day-to-day affairs of mankind, but fear of responsibility in applying your own self—intimacy, Lee, between you and the world around you.

You are—as a soul, as a spirit—in frequent discussion with us over here in the past year or so. And in this discussion you have understood greater clarity of anger, anger within your own being directed at your self, feeling and believing that you have wasted so much time, and disbelieving that you can, in the body, truly love your intimacy, creativity, through your own power.

You are then in fear of total application in this present life. Part of you wants to leave and start over again, not as an escape but out of fear that you are repeating old errors and that it would be better to end this present dance with your karma and try again in a different body.

However, your work as a spirit is far from over in this lifetime, my friend. Yes, this particular disease has some hold inside of you. I would suggest that this hold is somewhat firm and that this disease is responding to your own request and requirements, Lee. You will find that the days, the weeks, and months ahead will be the most powerful, meaningful, and beautiful of your entire present lifetime. Reflection, reevaluation, life decisions—your healing in the body with leukemia is related to a series of decisions—decisions of your adamant, firm, unqualified commitment to presence of your own creative soul, the child within.

To love responsibility, thereby the echo—the echo of the world that you fear, and have such frustration of—from your past, Lee—this is your work and this will be your greatest prayer meditation of all, this disease at hand.

This is not a passing condition, Lee. This is deep within you, and it's going to take some great prayer on your part—and you are going to manifest this prayer—for your *plan* is to stay in the body, not to leave the body yet.

However, you will have to work hard and prove to *yourself*—not to anyone else—your commitment to absolute presence. So we encourage you to go forward with treatment through traditional medical practices, and as well you seek out a holistic healer who understands energy fields, manipulation, and movement of those electromagnetic fields of your self—such as a very skilled acupuncturist, for example, and acquire treatment there as well.

Then, more important than the first two, you will design on paper—yourself and Carol together, Lee—you will design a schedule of meditation beyond anything you imagined would ever be your desire—meditation that is three times a day, and each meditation is at least twenty minutes—preferably thirty or more—and that you have a separate design for each of the three meditations. You must discover this design—the two of you together—of three meditations, so that the first one of every day is the same, the second one of every day is different from the first, but similar, every day—same with third.

The first is a meditation of awakening to the day—a meditation about presence, determination, application, vulnerability.

The second meditation is the relationship between your body and your spirit, and in that meditation you will work with visualization of your spirit and body becoming one. In that meditation you will make contact with these living forces inside of

you called leukemia, and understand that this is part of God's universe, Lee, not a failure of the divine universe.

You will make *friends* with these life forces and talk to them. Be their student and ask them to teach you. As one day follows another, and with discipline you apply yourself in this meditation, Lee, they will reveal to you insights about yourself—how they are cooperating with you, not fighting you—and thereby you will become a team. At that point of insight, discovery, and *movement*—healing, in your soul—they will then be willing to follow new orders—new decisions that you make, Lee.

The third is a meditation of commitment to change, and that as you go into your sleep you are dedicated to understanding the power and the love of change within you. More detail you will bring forward in your own design, reverie, reflection for these three meditations, scheduled each and every day, seven days a week.

You will find that these meditations will go far beyond any experience of this life, Lee—except for your meeting of Carol. This experience of meditation will give you an entirely new excitement about life and your presence therein. So be of good cheer. We will come to you, Lee, and we will begin to give you confirmation that you have sought, because of your application—and through your pain and fear, now, you will apply yourself finally, Lee, as never before.

And we look forward to it. I promise you, the desserts will be beautiful to behold.

Your life is not over, my friend.

You've decided to begin anew. God bless you.

CAROL: (*very softly*) Thanks, Dr. Peebles.

It was something of a bombshell, yes, because we had all grown to love Lee and the sparkle in his eyes as he interacted with Spirit.

The next time we saw him, which was several weeks later, he had lost about thirty pounds and was looking a bit hollow-eyed. But he was not bowed—and, in fact, there was an even greater sparkle and an even more lovable Lee Chaifetz at the helm now. He lives. And we have become very close friends with this lovely couple. Here is Lee's update, given to us on February 22, 1989:

When I first heard Dr. Peebles on KFOX radio, I had tuned in during the middle of the program and was unaware of what was actually transpiring; that is, a spirit speaking through a trance-medium. I was

immediately struck, however, by his wit and humanity.

The first time I actually got to speak with Dr. Peebles, the rush of energy within me was intense. He instantly began to tell me accurate facts about my life. I listened to his comments and answers to questions on the radio and at personal appearances for over a year and was impressed by his consistent insight. Then one day I found myself in the emergency room of a local hospital diagnosed as having leukemia.

At the age of thirty-eight, this news seemed premature. Strangely enough, I had lived with a woman several years earlier who had contracted a completely different type of cancer and had passed away within three months of her diagnosis. I was at the hospital or at home with her each day and became well acquainted with the shortcomings of medical technology in the treatment of such diseases.

As I lay in the hospital, I felt confused but still curious about what Dr. Peebles could tell me about my situation. By coincidence, he was appearing at the Gathering Place on the first day of my hospital stay. My wife, Carol, went to the meeting that night and questioned him on my behalf, then brought me a cassette tape with his reply.

While the doctors spoke of symptoms and percentages, Dr. Peebles addressed my habits and attitudes. Considering my circumstances, I decided there was no reason why I couldn't incorporate all the advice I was being given, both medical and spiritual. I agreed to my doctor's suggestions for treatment and followed Dr. Peebles suggestions of a schedule of meditations and additional holistic treatment [acupuncture].

Taking the advice of Dr. Peebles and my acupuncturist, I have adjusted my eating habits. I have made some definite changes in my style of communicating with others. I have given up much of my anger and fear, and can feel the world moving toward me more than ever before.

As of this writing, seven months after my diagnosis, my doctor informs me that my blood profile is completely normal, and if I were not to tell a physician examining me about my condition and treatment, he would be hard pressed to diagnose my illness correctly.

Because of the success of my own physical health, I have much gratitude and no doubts about the insights I have gained through this contact with Spirit, and if my faith in our eternal nature had not been renewed by contact with Dr. Peebles, I wonder where I might be right

now.

We think it worthy to note that Dr. Peebles advised Lee to seek all possible medical help for his condition, not to rely entirely on a spiritual healing—and we have heard him repeatedly remind others that every manner of healing is a movement of love, as much from God and the spirit as that which we tend to narrowly categorize as spiritual healing.

Not everyone, of course, brings such grim problems to the attention of Dr. Peebles. Never mind, no problem is too small to engage the interest of Spirit—for he tells us over and over again that we are here for growth and that every problem, large or small, is no more and no less than a “delightful opportunity for growth.”

Arnette Cookerly can tell you a thing or two about that. Petite, dark-haired, vivacious—Arnette is in management with one of the large Los Angeles advertising agencies, a single mother of two grown daughters and a career woman who feared that her career was going nowhere when she first encountered our good doctor on the radio one day in the spring of 1987. She was successful in finding an open line at the radio station, and this is what transpired:

DR. PEEBLES: Hi, Arnette, God bless your soul.

ARNETTE: God bless you, Dr. Peebles. Recently I’m getting very clear on the fact that I feel I don’t belong in the job that I have now and I’ve been asking to be guided to the work where I will best be able to serve. But I wonder if there is something I should be doing now or looking into now.

DR. PEEBLES: Yes, first we acknowledge you and God acknowledges you, everyone acknowledges you and your desire to serve because we have heard your prayers for not months but for years and it’s now important to change your affirmation to how can you best serve self. So you say to yourself, begin today, “How can I serve me? Thank you very much, God. How can I learn to serve me, as well as to serve life—together, hand in hand with each other?” And only then will you begin to have your clarity. Now, do you feel free to offer the proper name or the formal name of your place of employment?

ARNETTE: I don’t feel free, but I can tell you it’s in the advertising industry.

DR. PEEBLES: All right, well . . . all right. It’s better, all right—when possible, we like to have the proper name. That helps us be

more specific for you. Just a moment here. Hmm. Well, this might come as a shock to you, but actually that general field is a field of your talent and of your soul. You are a communicator extraordinaire. You are extremely inventive. You are able to take and see great and unusual alternatives to any traditional problem. You are an inventor. You come forward with unusual points of view. Your challenge is in the process of communication—emotions—where you aren't feeling validated. You aren't feeling acknowledged. You aren't feeling that you get the credit that you deserve. You are tired of politics and collective communications. Well, actually those are the very areas you are here to work on, my dear. So in this case, it is our opinion that it is not to leave a career or even necessarily a job, but to change your perception and change your response. You will have the confidence and the acknowledgment that you want only by putting your hands on your hips and standing with feet apart and saying, "Hi! Here I am, and we're going to work together and these are my ideas and they are correct. I do want to learn from you, but these ideas are worthy of your attention." And, you know, long term you are an independent person. Do you understand?

ARNETTE: Pretty much, I understand. As far as my career, my career is in the business end of that field. Maybe I should be doing something more creative?

DR. PEEBLES: Just a moment here . . . well, the business end is extremely creative. Business more than any other field is localized on communications. Let's see here . . . well, without question your spirits are saying that it's not a time for dramatic change in your outer world. It's in the inner world. So what could you do to dramatically change how you communicate with people?—with people at work. Does anything come to mind for you?

ARNETTE: Yes, maybe I can speak up and be more of myself.

DR. PEEBLES: Exactly. Stand tall, put your hands on your hips, feet apart, and be honest and express yourself with honesty—not what you think is best for everyone, but with honesty. Then you won't need to withdraw from environment. There'd be no reason because you are expressing yourself honestly. You see?

ARNETTE: Yes, I do.

DR. PEEBLES: If you just left this place, you'd re-create the same experience elsewhere, my dear. You really would. So this time—sometimes it's good to change your environment, but not this time—it's to stay present, more than ever, and speak right up and express

yourself with great honesty and accept the unknown results as Maxine [a previous caller] was talking about earlier. You understand me?

ARNETTE: Yes, I do.

DR. PEEBLES: Good girl. God bless you.

Arnette comments, nearly two years later: “The next day, I *changed my perception* about my job. Things started to look different to me even before I walked through the door to the building. Immediately, the feeling that I wasn’t supposed to be there started to dissolve. I became more enthusiastic and *expressive*. This led to recognition, praise, and joy in my work. Needless to say, I didn’t have to work very hard at *changing my response*. I was responding to this change with delight.

“Within eighteen months I had two raises—one quite substantial—mostly because I was being recognized for *expressing my ideas*, which were of great benefit to my company. I was receiving national attention within six months. In addition to all this attention, I was experiencing joy in being of service to my company and that sense of joy is expanding to this day. I feel that I am exactly where I should be, doing what I should be doing. It is satisfying and I am prospering.

“I hope to eventually bring a new way of communicating to an old politically oriented faction of my business—in the area of ‘collective communications!’

“I consider this entire process a miracle. Thank you, Dr. Peebles!”

See? Small miracles can be just as dramatic for “growth” as large ones, perhaps more so. Here again we have become good friends with Arnette and have dined together several times. She is delightful, and she is *very expressive*—right, a “communicator extraordinaire.”

Another “acquaintance in spirit” who has become a good friend is Summer Michelle Bacon, too modest to characterize herself as a writer (because she has not yet been published) but, as you will see, that could be changing soon. Summer is a shapely slip of a girl who could pass for eighteen if she found a need to, but behind that youthful appearance is a highly educated single mother who is presently working as a director of employee benefits for a local firm, a very talented aspiring writer—and, believe us, a very old soul who is

carrying the weight of centuries around inside that lovely head.

With all that—very probably because of all that—Summer has been very troubled for a very long time. She has been a devotee of Dr. Peebles for at least as long as we have, is part of the volunteer staff at the Gathering Place, and is working diligently at getting her inner worlds in order. We asked her to select a particularly meaningful (for her) exchange with Dr. Peebles and to give us her translation of it. She gracefully complied and—give the old soul credit—unhesitatingly “opened her diary” for all of us to read.

SUMMER: Can you say something to me that can make me feel more comfortable with my journey, and to help me with my melancholy?

DR. PEEBLES: Ah, yes. Just a moment here . . . your sense of melancholy is a result of constantly trying to avoid melancholy—of working so hard to avoid what you thought were negative feelings—not just in this life, but in other lifetimes—for you have always concentrated upon the light.

By concentrating upon the light, you did not see the value in the blackness of space. And so the result was, inadvertently, a frequent avoidance of darker colors and of the dark.

That is why in your writing and in your life we ask that you put such great attention upon those lower-frequency colors and the black, for *there* you will find and touch the face of God. You will find that *there* is where fertility begins—where there is space to be filled.

And so you will learn to look at the blackness of yourself, and you do that by choice and as an adventurer. It will no longer be melancholy. Instead, it will be a totally new experience of relationships—to demonstrate their own light as an example.

Right now you feel encumbered. You have felt encumbered for a long time, because of the seeking to know truth and full concepts of truth—which is impossible, for truth is always more than what one can perceive—always.

The universe is in a constant change, and its symbol is the spiral. So surrender to that journey to your heart instead of resisting it in subtle and beautiful ways. And that is where you will not know melancholy. You will simply know more friends than you’ve ever had, more lovers than you’ve ever had, more family than you’ve ever had—for the life around you, observing you and experiencing your energy, will not feel a requirement to fit in order to play with you. Instead,

they can be with you and not fit, so to speak. Do you understand me?

SUMMER: Yes (*laughing nervously*), that would be a good lesson for me.

DR. PEEBLES: Yes, well, you'll do it. Understanding heals all things.

Summer's comment:

So, the object for Summer was to enjoy the winter in her life. Imagine my pain and discomfort at being told that blackness would be where I would "find and touch the face of God!" Imagine my sense of *melancholy* at the possibility of this!

After all, I had sought the wisdom of Dr. Peebles in order to ease the pain in my life. I had so expected to hear something "New Age" like "surround yourself in white light, Summer," not "look at the blackness." Instead of handing me a prescription to numb the pain, Dr. Peebles was lancing my already deep and festering wounds. His words seemed at first to be like a piece to a puzzle that didn't belong; no matter how I tried to make it fit, somehow it seemed so wrong.

But something else was happening with me also. Dr. Peebles was doing much more than spewing philosophy; he spoke not to my ears or my mind, but had touched that private place within me, that place that I felt no one really understood.

It was a bit disconcerting at first, as if someone had read my diary. Yet, with time and understanding there came such a sense of peace inside. It simply felt so good to feel understood from the inside out for once.

I began to feel greatly relieved because Dr. Peebles had given me the permission I needed to no longer avoid my own melancholy, and I began to fall in love with what I had long considered to be one of my greatest faults. In fact, I realized that I rather enjoyed sitting by a fireplace alone on a rainy night, for instance, with an old bluesy album on the record player, drinking a splash of red wine and reflecting on the darker moments of my life—feeling a bit neglected and lonely, yet somehow deliciously comforted by my melancholy.

I began to see how that same sadness had actually been a wonderful tool in my life—for in reflecting on the often harsh and bitter reality of the life that I had created for myself, I would find some great new insight, some soul-satisfying revelation that would keep me inspired for weeks or months after.

In fact, it breathed life into my creative works. Now, when I feel a surge of sadness erupting from within, I feel confident that it is not the signal that something is wrong with me—as I had previously perceived—but that, to the contrary, it signals that something is about to be very right with me. It is that moment of truth when I allow myself to become vulnerable, where real inner contact is made; the love in my life is magnified and my fear dissipates, and the blackness of my melancholy becomes a warm blanket of hope to be filled with the light of understanding, rather than a black hole where I will be mashed and lose my identity.

Beautiful stuff, Summer. Remember us to your muses, and don't make us wait too long for that splash of Summer in the wintertime.

On such a note we come to Athena Demetrios—and we cannot think of Athena without whispering the prayer, “God bless the child.”

Here is her story, exactly as she courageously gave it to us for publication here.

I am the middle child, one of seven children born into a dysfunctional, alcoholic environment. Poverty was a way of life, and I do believe we all lived in a state of mild unspoken panic.

When I was six, I was raped, strangled, bound, and threatened into silence by a butcher knife held against my throat by my mother's alcoholic boyfriend, who lived in the root cellar of our basement. I experienced this over a dozen times, and suffered total memory loss, with the exception of one singular incident which I thought was a simple case of molestation, although I couldn't remember anything past a certain point. The memory of it was like watching a television program turn to snow.

As a child I felt a thousand years old, trapped in a little kid's body, and I knew that life was serious business. If I could have spit in the face of God, I would have. I don't know how I knew He even existed, I just knew He did and I hated Him. I was born a soul searcher. Trying to understand why, and who I am, is just part of my nature.

I carried into adulthood deep feelings of despair, anxiety, and depression. I felt powerless, hopeless, extremely separated from life, and suicidal, and I didn't even know why I felt like this. I couldn't feel from my waist down. I couldn't sleep on my back because I felt like I could be stabbed if I did. I didn't know how to have fun, and I didn't know why memories of childhood affected me like being caught in a fog.

A dream of me going down some stairs trying to rescue a little girl out of a basement inspired the following questions to Dr. Peebles.

I asked him, "When I was young and molested . . . did that only happen once?"

Dr. Peebles replied: "No."

"You mean it happened more than once?"

"Yes. And I don't mean less than a dozen times."

"You mean more than a dozen?"

"Yes."

"With the same man?"

"Yes. I can tell you for sure, the same man was more than a dozen times."

"Good Lord! Was I . . . was I under six, can you tell me that?"

"Have you explored this in regression?"

"No . . . no I haven't."

"You need to explore this, with any source that you wish."

"Did he . . . did he physically enter me?"

"Yes, he did."

"God! . . . Was I under six?"

"No . . . no . . . no! That's all we are going to tell you. You see, what will happen, Athena, if we tell you everything and then you go through a regression, you will feel like you are just making it up because Dr. Peebles told you so, but if we tell you just a little and you go through it yourself . . . you won't be able to say that. Will you consider it?"

"Yes . . . I guess so. I want to get this thing resolved once and for all."

"Your teachers here and myself strongly recommend it... and it will be wonderful! Wonderful! It will help you understand the healer that you are in this life."

"Was this a blocking?"

"Yes. Definitely. You will experience how and why . . .how and

why you created that and the techniques you used to do it. You'll experience them again as well as decisions you made as a child that have had a great impact on your entire life. You'll experience them again, and it will be wonderful! Will you consider it? We believe that you're strong enough and it's timely."

"Well, if I have to then I have to."

"I believe it is even that strong that you have to."

"Yeah, so do I."

I chose hypnotherapy as my tool for exploration and healing. I've learned to walk through fire, so to speak. I've tapped into depths of rage and anger I never knew existed inside of me. I've grieved and cried more than I ever have in my life. I've accepted the loss of what I never had as a child, and I've learned to honor the process of pain and the steps involved in healing.

Prompted by a dream, I returned to the house in Oregon where the rapes took place. I physically went back into the root cellar, and there within the blackness I forgave him and rescued the lost child who had been trapped in that basement for thirty-three years. I took back my power and became my own parent. I love that little girl and she is inside of me now . . . alive, and she was worth all the pain and agony, every bit of it.

Releasing myself from victimhood was not easy. It was hardest to forgive my mother. She died this year and I didn't feel a thing. Not because I've turned off, but because I had already grieved so deeply for what I never had. At her memorial I read, "Mother, I no longer hold you responsible for my experience of sexual abuse. I chose this experience as a soul to grow from. I am not a victim."

The impact of this healing has been dramatic. I can feel from my waist down now. I can sleep on my back. I respect and love my strength and courage. It's good to be alive and to know what self-love is. The deep depression is gone and I know that I am a powerful creator. I'll forever be grateful to Dr. Peebles, Thomas Jacobson, and Dr. Daniel Slavin.

And we are grateful to you, Athena. At the risk of sounding callous to your suffering, which certainly we are not, we would like to suggest that the path of one's life often moves along the most perilous route in order to arrive at the most precious goal. You've arrived, you're there, in everything that we have seen of you, so it would appear to us that the goal has fully justified the journey.

Thank you for giving us you.

Of course the journey for each of us is never-ending. We have eternity to look forward to, thus an infinity of goals to be achieved, an eternity of travels along the spiral staircase of being. Sometimes we get confused and lose the way for a moment. But that doesn't change anything. Eternity still beckons us. The path is ever spread before us. Those who seek death as an end to the journey will only awaken to new life and renewed opportunities for growth, a new light upon the pathway.

Which thought brings us to Collin Johnson.

One never quite knows what to expect with Dr. Peebles in public session. The questions from the floor are usually pretty evenly divided between those of a general, philosophical nature and those involving some personal concern. The latter usually have to do with careers and relationships, but often they are intensely personal, quite dramatic, and strongly moving. And these are the moments with our Grand Spirit at his loving and compassionate best, a time when his words and manner become incredibly gentle and soothing. There is a marked change, too, in the general ambience of that room; the atmosphere of love is palpable; one feels it as a living presence.

One such incident occurred at the Gathering Place on the evening of February 25, 1988, when a young woman who identified herself as "Victoria" took the floor microphone and stated to Dr. Peebles: "I have a friend named Collin Johnson who took his life out of this world on February 11, 1988, and I'd like to understand why."

We had never before seen Victoria, nor had we seen the interesting-looking man who sat beside her, but we knew that something special was about to come forward in that room even before Dr. Peebles began to speak. We could feel it coming up; the ambience of the room altered, became downright electrical. Keep in mind here that this interaction occurred two short weeks after Collin's death by his own hand.

Dr. Peebles responded: "Just a moment . . . I can understand why you're confused, for Collin was and is very charismatic . . . much personality and ambition as well, and so how could he possibly want to leave all of a sudden? It doesn't make any sense. Well, you see, all of that was a cover, a camouflage for the confusion inside him that he wouldn't dare to admit to anyone because he wanted to present total togetherness and strength to the world around him, for reasons we won't deal with now. Finally he decided he's not being honest with

himself and the world around him, and he wouldn't forgive himself. Period. He just wouldn't forgive himself. And he didn't want to see himself. So, he took himself out of the body instantly and quickly. I might add, with little forethought. He came over here and found that it [leaving the body] didn't work. Here, he is with himself again and still not forgiving himself, and so we've been working with him. He is over here now. He's very active. He's once again becoming the beautiful and very energetic active soul that you knew him as. He is very loved over here. He's surrounded by friends and family. You can be happy for him. It's a different concept of time over here, so there's really no sense of waste. It's just growth, that's all. And he's going to come back into the body and try it again. We're trying to persuade him to come forward as a female, but he's resisting greatly. So . . . yeah—you understand me?"

"Yes. Thank you."

It had already become obvious through her nonverbal responses that Victoria "understood" what Spirit had been telling her about Collin. She seemed a bit overwhelmed and unsure as to how to proceed. Her companion—whom we later learned was Bob Johnson—took the microphone for the follow-up.

"I'm Collin's father. I'd like to know, since Victoria just asked the question that I was going to ask . . . how have we been connected in the past, Collin and I?"

Allow us to interject here some information that we did not have at the time. Collin was twenty-three when he died. Bob does not look old enough to have a son of that age. He is impressively good-looking, tall and lean, very youthful in appearance.

Dr. Peebles immediately replied. "You were brothers. I believe you've dreamed of this, as well—uh, brothers in the distant past and you delighted in going through thick and thin together. You saved each other's lives I don't know how many times!—ah, through thick and thin."

There then followed a large outline of their past lives together as Dr. Peebles elaborated many life cycles in which they began to draw apart and lose this very close friendship—a movement totally related to power issues—"who's in control?" Then both began a cycle of loneliness, seeing others and avoiding them as mere performers in an act rather than as family members—then blaming others for the sense of loneliness—with much anger and frustration. In one interesting series, Collin became Bob's father in the earthly environment and

then his son, for a “balancing of the scales,” and this brings us into current time.

Dr. Peebles continued: “There was a bit of conflict in this [present] life, but especially you are comrades of the deepest nature as souls who really just want to be strong and provide for the other and prove your love. Do you understand?”

Bob replied, “I do. Thank you. Can I ask you one other question? In some other incarnation, did I take my life?”

Dr. Peebles said, “Well, you probably did if you think you did. Just a moment here. [Pause.] Let me count the ways . . . just a moment here . . . goodness! You drank poison, you slit your wrists—and you did it correctly, there’s lots of blood everywhere . . . tried to kill yourself through sex, once . . . that didn’t work—you’re still trying to, sometimes, and there’s a certain someone who wishes you’d stop—no, I tease . . . indirectly, through alcoholism, in another lifetime . . . ah, yes, you have. The answer is yes and you did so with ceremony and ritual. But I would also suggest to all of you, you know, in the long term you always kill yourselves. You bring yourselves over here. Do you understand me?”

Bob quietly replied, “Yes, thank you, and God bless you.”

The man was obviously moved by the experience. We had wanted to go over and say something to him when the session ended, but he and Victoria departed before we could get to them.

We saw him again two months later, on April 28, at the Gathering Place, and again he addressed Spirit from the floor: “I was here several weeks ago and I told you that I have a son who took himself from this life. You were very helpful to me in responding to the questions that I had about that. There is still some stuff going on that I’d like you to talk about if you can. Part of it has to do with the fact that even though I know he’s fine and doing well on your side, he expressed qualities in this life to me, and to other people who love him, that we miss. Is there any profit in trying to have some contact with him? And, is there a way to do that?”

DR. PEEBLES: His name again?

BOB: Collin.

DR. PEEBLES: Collin? Just a moment here . . . There is great profit in contact with those who have passed over, relative to the environment in which you in the physical world live your lives. In this case, it is of exceptional merit to reach out to those who have passed

on. It is not unusual for spirits to arrive over here who feel some mild confusion as to their ability to communicate with you [back on Earth]. It is not unusual for them to feel confused as to whether the human being—the physical human being—desires contact, for so often that same contact is feared or it is judged, condemned, as not appropriate. So for you to utter that you desire contact is a statement of love, of desire. In this specific case, we encourage you in the strongest terms to reach out for what is already there: Collin. He is a beautiful spirit of great love, wonderful wistful humor, gentle as the wind in the sky, graceful as the dancer of the ballet platform. And he wishes to share with you [the knowledge] that all is well [with him]. He has no confusion. He has no fear. He wants so much to see and experience that you and yours have received his love, his reality. We suggest the following: that you find yourself a seven-day candle, a candle that will burn for twenty-four hours a day for seven days. You choose a place in your home familiar to your child and this is where you will have a ritual. You stand with loved ones and you speak out loud to Collin and you state your desire to have contact and to receive his love. And it is of relevance that all do this with no fear but with excitement in your voices, sincerity in your eyes and hearts. You then light the candle with each and every person gathered holding, touching, this candle as it is lit and put on an altar. This particular place in the room or in the home is left alone throughout the week but twice a day, once in the morning, once in the evening, any of you individually or all of you together gather for at least ten minutes and you speak out and you ask for contact—communication. Each of you have a pad and a pencil or such things in your lap, and you write down your feelings. We would encourage that you consider using a quill with natural fiber paper and natural ink. And, rather than seeking grandiose statements, you seek to capture the wistful nature of one of his beautiful statements. For he was and is able to say so much with a gesture, a movement, a glance as well as a word or two. Although certainly he is quite articulate. So, it is that graceful movement that you will seek to capture through the quill, the paper, and record it as a word or a sentence, a symbol, that is symbolic. And each of you does this individually, then you compare notes afterward. Do this twice a day for seven days. I believe that you will have contact. I would suggest that you personally take a glass of water to the ceremony, clean drinking water, full, and having completed your ceremony you bring that glass of water from the ceremony to your bedside and you ask that this water be touched by Spirit and by your son. You drink it every morning when you awaken. And, as you approach the seventh day, you will have contact through your writing

and perhaps in other ways as well. Your son is very talented. I believe he will be able to bridge worlds with you. Please be assured you are not binding him, you are not slowing him down. Quite the contrary! Over here, you know, the spirit comes to us and says, "All right, Collin, time to do a little study!" he says, "I don't want to! I want to talk to my family!" And so it will be a relief for some of us to get this over with. So we encourage you full speed ahead. Do you understand?

Bob softly replied, "I do. Thank you."

But Dr. Peebles was not finished. "Are you aware, Bob, of the beautiful and wistful gestures he's able to communicate so nicely? Extraordinary talent to us over here!"

"Yah, he's recognized even over here for it. God bless you," said Dr. Peebles.

Bob said, "God bless you, and thank you."

Again, we did not find the opportunity to speak to Bob Johnson about the matter, and although we have seen him from time to time since then, the moment had passed and it just did not seem appropriate to approach him on such a sensitive matter. The months slipped by and of course there were never enough hours in any day; we were very busy.

Meanwhile Bob had apparently deepened his involvement with Spirit and had taken classes with Thomas Jacobson. Thomas, of course, is entirely discreet in such matters, never speaking to others about his students, so we did not know of the ongoing work with Bob, and in fact we have not to this day been formally introduced.

When we began working on the final revisions to the manuscript in early 1989, Bob Johnson and his son, Collin, once again occupied our thoughts and we mentioned this to Thomas, who then told us that he could put us in touch, and he did.

It so happened that this came about very near the first anniversary of Collin's death, so again we felt a bit sensitive to Bob's loss and approached him with much circumspection. In a telephone conversation we expressed our feelings that his experience could have considerable meaning for others and told him that we would like to include it in the book.

His response was immediate and warmly cooperative. We wanted some depth of detail, so we arranged it that we would pose four probing questions, in writing, and give him time to thoughtfully develop his response. They were tough questions, and we knew it, in

the sense that Bob would be required to reexperience and rehash all the turbulent emotions associated with the untimely passing of his son. But he agreed without equivocation to work on the answers and to give them to us in writing. He did so graciously, with great care and—as you shall see—with great heart.

We have arranged the questions and the responses in interview form, but please understand that this was not a spontaneous exchange and that the answers to the questions posed were arrived at after considerable reflection on Bob's part and with the greatest care to reply fully, as best he could. We are fortunate in having so articulate a correspondent. Here is that "interview:"

Q: Did you "recognize" Collin, or feel that Dr. Peebles actually knew something about him, from the way he was described by Dr. Peebles?

A: Dr. Peebles's first description of Collin in response to Victoria's question was "he is very charismatic with much personality and ambition as well." Yes, Collin was charismatic and his personality was large and friendly. He had a smile a mile wide and twinkling eyes to match. His sense of humor and ability to laugh were irresistible, and they drew people to him like strong magnets. He wasn't always like that—but something in him changed during the last three or four years of his life. Something very good happened to him on the inside. When he walked into a room he lit it up.

The question of his ambition is trickier. He was gifted with considerable intelligence and many talents as well as good looks. Everyone, including himself, knew that he possessed the wherewithal to accomplish whatever he set out to do in life. And when he applied himself, sometimes even halfheartedly, he produced good results and most often excelled. The problem was that despite his accomplishment in any given endeavor, he would stop himself short and suffer the consequence of one incompletion after another. For this he suffered great pain. He knew of his potential—he could feel it on the inside—but he was unable for any length of time to realize it in the outside world. I know that he felt, therefore, that he was a failure.

Dr. Peebles described Collin to me as my brother "in the distant past" and I have a strong sense that this is so. There has always been deep feeling between us, a love as well as a connection that is powerful and lasting. This is so despite the many trials and separations that we experienced as father and son. Looking back to when he was a boy, I remember him fiercely resisting parental

authority and trying in any way that he could to be my equal. And it always felt to me that somehow he was. Strangely, it was hard to think of Collin as *just* my son. There was something more to him that I couldn't understand, perhaps it was the unconscious memory of us as brothers in that distant past.

Dr. Peebles's more poetic description of Collin as "a beautiful spirit of great love, wonderful wistful humor, gentle as the wind in the sky, graceful as the dancer on the ballet platform," which he gave on a subsequent evening, is to me a perfect description of Collin's true spiritual nature. I will always treasure these words by Dr. Peebles because they so beautifully reflect who Collin is to me.

Q: Without going into intimately revealing details—in the response to Victoria's question, did you find some resonance (or clue to the death event) in the statement: ". . . Because he wanted to present total togetherness and strength to the world around him, for reasons we won't deal with now."

A: Dr. Peebles's response to Victoria's question confirmed much of what I already knew in my heart to be so. Despite the many encounters that Collin had with various forms of therapy and educational seminars, etcetera, he never admitted to having serious problems with his life. He hated the idea that he was somehow different from everyone else, yet he knew that his life was out of balance and not what he wanted it to be. Still, he resisted strongly the idea of looking *within* in any formal way with professional people who could help him with his life.

As I stated earlier, something changed pretty dramatically during the last three or four years of Collin's life. What I saw was that he stopped "using" people, the way someone might use a drug, and started loving them instead. Whereas before, he would only "take" from people, now he was giving back and it was wonderful to see and experience. Often I would think, "He's turned one corner, he's going to make it. Now all he has to do is reach out for help and everything will be okay."

Q: Did you carry out the "formula" suggested by Dr. Peebles for contact with Collin? Do you feel that it was successful? What was actually experienced?

A: Yes, I did exactly what Dr. Peebles suggested and experienced contact with Collin as a result of this "experiment," as well as in one other way. The first happened after performing the ritual with the seven-day candle. I created a small shrine that included several

pictures of Collin, a couple of personal articles of his, as well as the candle and writing materials that Dr. Peebles indicated. I asked my other son, Aaron, if he would like to join me in the ritual, but he declined, which was okay with me.

After calling upon the “Spirit of Light and Love” to bless the shrine and assist me in making contact with Collin, I lit the candle and followed the procedure outlined by Dr. Peebles. Each morning and evening I would sit with paper and pen in hand and meditate upon my desire to make contact with Collin and I would also speak aloud to him.

The first thing to come through was a strong feeling of warmth and happiness. Without thinking, I drew a picture of the sun. The face on it was bright and open, smiling and happy. I knew at that moment that Collin was fine. It may sound strange, but it was a “knowing” that came from my heart, not my head.

Several other contacts occurred during the ritual. The most direct and positive contact for me was a simple “have fun” that I knew without doubt had come from Collin to me. It wasn’t as though I heard his voice or even that I felt his presence, but it was Collin talking to me somehow. He was telling me to have fun, and he was doing so with a smile. His statement came through “loud and clear,” and so did his smile.

The only other significant communication that I experienced as a result of this ritual was a powerful feeling that I expressed in the following words: “There is great closeness between us and it will always be there.” This came from Collin.

During a course called “Journey to the Heart” conducted by Thomas Jacobson, I felt Collin’s presence in the classroom. Thomas had asked me to take paper and pen and write whatever came to me. It was an extremely emotional and powerful experience for me, and I’ll never forget it. Writing quickly and without thinking, I put the following on paper: “I’m right here, sort of floating off to your left by the window above Athena. But just because I’m by the light, don’t think that I don’t also go to dark corners. Go to the dark corners. You can do it, Papa. I’ll always be with you. You’re doing fine. Now you’ve got to *fight*. I love you. I’m here. No good-byes.”

Q: How has the Dr. Peebles experience helped you to “handle” the death of your son?—and how, do you feel, may it influence your future?

A: My experience with Dr. Peebles, as well as study in other

metaphysical areas, has helped me to know that death is a beginning, not an end. Or perhaps a better way to say it is that there really is no “beginning” or “end” but rather an unending spiritual journey expressed through our indestructible soul nature.

Physical life had me hypnotized into thinking that *it* was the only reality. I know now that my greater self could never be expressed by this limited physical picture. Dr. Peebles has patiently and lovingly helped to awaken me to the greater possibilities in life. No longer am I willing to define my life by what I can see, taste, touch, smell, or hear. Given the state of our planet Earth, I feel strongly that each of us must reach out to people and also reach within for guidance from what I will simply call a higher power.

Dr. Peebles is for me one avenue to that power.

To Bob Johnson and to all the others who stood “naked to the world” with such courage and clarity, Linda and I can only say that we love your dance, we love your song, and we love what you represent to the world. God keep. And that goes to Collin too.

State of the Planet

“Celebrate, celebrate—for you are eternal.

*You cannot fail, and all of the challenges
of Earth are nothing but schoolbooks in a
big school called Planet Earth, where you
are guaranteed graduation . . . eventually.”*

—Dr. Peebles

Whatever, whoever, and wherever Dr. Peebles may be—whether or not *any* human being *could* speak as he speaks—the fact remains that he *does* speak as no other person does in our experience. He delivered a “State of Earth” address at a public gathering in Los Angeles on the evening of June 24, 1986. We present here a transcript of that address and commend it to your close attention, for it speaks to the most basic fears of our planet in this day and time.

Here is our Grand Spirit at his best:

God bless you; Dr. Peebles here. It is a joy and blessing when man and spirit join together in search of the greater truths and awareness. Might I offer encouragement, my dear friends, as you strive to understand the state of Earth. For the state of Earth is one of conflict, it is one of struggle, it is one of confusion; it is, to many points of view, one of isolation and cold.

You are here, my friends, as individual souls—here as students, each and every one—striving to understand the nature of love, the nature of your own divine self, through a study of relationships, yourself and life everywhere—life everywhere students as well, each and every one.

You are here to identify what are temporary illusions of separation—illusions of separation shared by all humanity and by some other life forms as well. To identify these is high fulfillment, and yet not complete; for, as well, you must diminish and dissolve these very same illusions of separation. This is your labor of love. It is a journey to the heart that will set you free.

The state of Earth is a magnification of each individual. The

state of Earth is an amplification of your own self. The state of Earth, this day, focuses on the fear and the threat of total destruction and annihilation of all life through nuclear warfare and the helplessness that is suggested by terrorism.

As you view the news and you listen to the commentaries of your political systems and your communication networks, you are faced with a new scenario each and every day. Your own personal challenge is to find resolution, to understand; for as you view and as you listen to scenarios of the entire planet, it is the same as if it were within your own home.

And so there are those who refuse to listen to the news—it is too threatening and fearful. There are those who seek to understand the news, for there is a challenge to grow and to expand. The state of Earth is now focusing on the threat of nuclear warfare, the threat of terrorism. What is the nature of these two events?

Well, the threat of total annihilation first must be understood as an energy that has been around the planet Earth through all history. It is not a new energy. It is not a new threat. It is not worse now than ever before. Through all history, written and otherwise, there has been a constant threat of annihilation of the local village, of the local state; a total annihilation of family and all loved ones has been a constant threat through all decades of history and all environments.

Even when there were many years of peace and prosperity in some ancient cultures, there still was the talk, there still was the fear, there still was the promulgation of models of defense, so as to maintain that safety. Well, the very creative suggestion of defense thereby invites the experience in your heart of fear, of destruction.

As you live each and every day, then—as in each and every era of mankind—there is the threat of being overcome, the threat of total oblivion, the threat of annihilation, the threat of helplessness; of not being able to control your own destiny. To understand, then, the global conflicts it is most important that you personalize your perception—that you become intimate with the experience—and you then strive to understand the global conflicts through personal application in your day-to-day life.

As you try to understand the impact, the potential, of nuclear warfare and the threat of retaliation, think of your own life: Is it not true that you have sought to retaliate to people individually? Is it not true that in your life you have sought weapons?—you have sought means through your own psychology, your own mentality, your own

systems of communication, to wreak revenge?—more often than not fantasizing that joy that you had in your heart for a moment when you would exact complete revenge on those who have wronged you? And when you wanted that revenge, did you not want complete victory? Did you not want to totally annihilate the point of view of another? Did you not want to have total safety and protection of yourself?

Well, your governments—your governments that represent you nationally—are a reflection of what all of you have asked for and sought. That is a desire for safety. This is shared by all humanity, regardless of nationality, because all human beings have, remember, temporary illusions of separation.

What does that *mean*, temporary illusions of separation? What is the impact of that reality? Well, with separation there is a fear—there is an automatic belief that there are those things that are different from you—otherwise you wouldn't be separate from them, would you?

And if they are different from you, are they compatible?—must you not think about them?—must you not ponder them before you can be intimate?—and in the meantime, until you make that decision to be intimate, must you not protect yourself from possible threat in case they are not comfortable to your energy?

Well, that starts with the illusions of separation, which is an illusion, but it is a *lived* reality. It is carried out as a reality in each and every day, and I don't mean Chinese on the other side of the world, I mean you: listening to these words.

The illusions of separation, then, is a personal experience—whether it be in Iran, Russia, Washington, D.C. and the White House, or in the country land of Minnesota. It is a shared phenomenon upon which all governments are built. All governments are built upon religion. All religions are built upon not only the hopes but especially the fears of mankind; which predominantly there is that of survival: to survive, to continue.

This is a natural phenomenon for planet Earth, but it is not a natural phenomenon for the universe, for there is a state of consciousness that goes beyond the instinct for survival. And that greater drive is for intimacy, is for love, is for union. But, you see, the paradox is that when you have union, have you not brought yourself to a threshold where you might lose control for a moment?—for then you must be in union with another point of view and another being

who could for a moment dominate you.

So around and around the circle goes, the merry-go-round of growth. It is a magnification of your own personal fears. Nuclear warfare, simply put, is a threat of total destruction—not only to you, but to family and to that consciousness that you love in all life. That has always been present in history. And your feeling of helplessness is equal only to your fear of increased communication.

As you seek to understand what to do regarding nuclear warfare, study yourself this week and in the months to come. Watch how it is that in the most subtle of ways, at times, you will seek revenge—you will seek to have weaponry within yourself, to respond readily so that the other party cannot respond in ways that are not comfortable to you.

This is what your government represents for you, and other governments as well. And so you see the decisions of your governments of late and of the past have been proper, for they have done those things they have been elected for. The bombing of [Libya], for example, by Mr. Reagan, was to an extent a right action, for it is what the people elected him for: protection; indeed, retribution to wrongdoing around the world. And so it was, within that state of time and space, a proper action.

Within your own individual consciousness, what are your alternatives when you are threatened? What are your alternatives when others want you to be helpless and in their power?

How have you communicated in the past? Has it been withdrawn, and when? When have you withdrawn? When have you reacted with great diligence to overcome another point of view?

As you further understand the nature of terrorism, it is obviously distinct from nuclear warfare. Nuclear warfare is obvious. It is or it isn't. Terrorism seeks to be subtle, seeks to be suggestive. Terrorism seeks to extend fear far beyond the event. Terrorism seeks to own the minds and the psychology. Terrorism seeks to manipulate and control, through fear more so than the actual event.

Terrorism is around you all the time. Each of you in this room in your own way is a terrorist as well as a lover of God. For there is within you illusions of separation. Within all humanity, no matter how great the love in your heart, no matter how sincere your desires, there are moments of anger, of fury, of rage, of retribution, fear of being overcome by others, the desire to protect yourself, to have guns in the house, to eliminate any danger, to teach others lessons.

How often, my friends, have you wanted to teach your friend a lesson—teach another person?—a lover? It's as if the closer you get to each other the more you want to teach each other. How many times have you wanted to teach your mate a lesson?—so they'll *never* do it again.

My friends, that's terrorism, where you did it through threat, implied threat, and direct threat: "You will now do what I say or I'll never talk to you again." That fear and that threat of never being talked to again is equally as violent as a bullet in your head. I say to you it is. For the greater reality of vibration is in your mind—and that does include the physical atmosphere—but as well it includes your mind.

For those beings who are in a silence and dead in their hearts, it's exactly the same as death from the physical body; in fact, it is worse. For when you leave the physical body you are still alive and you can resurrect your emotions. But your emotional death is awesome; your emotional death goes beyond the body.

And so it is that words and wars of words are violent. Now—to be sure, it is a point of debate—to be sure, it is an extraordinary concept. For the blood you can see from the skin; the tears can be hidden in a private room. The pain and the ugliness of life is through the illusions of separation.

How will you then create peace on Earth? It is through peace within yourself. How often have you marched? How often have you written to your senators? How often have you wanted in your mind to increase your communication for greater peace on Earth? How often have you felt indignant at the increased terrorism and the nuclear warfare?

And then someone in ragged clothes the next day walks by you and asks you for a quarter; and you are offended; and you leave them.

You speak of love by healing the planet Earth; you speak of peace by eliminating weaponry; and then you ignore your brother next door. To understand the nature of terrorism, to understand the nature of nuclear war, do not look to Washington, D.C.; do not look to Moscow; look within your own heart.

Understand *your* weaponry, understand *your* fears, so that you can empathize with Moscow and you can empathize with Washington, D.C., instead of the massive illusions of separation. For only with the empathy can there begin to be union.

But then there's a new problem. How do you define union? Union is *not* collective agreement. Union is allowance—indeed, fascination—with disagreement. Lack of allowance of disagreement, and the force to create agreement, is lack of union.

These are your thoughts to help you create a new day. For you have the right for joy, you have the right for prosperity, you have the right for freedom.

No one denies you freedom ever, no matter what part of the globe you are in, no matter what concentration camp you are in; you deny yourself that freedom only through your fear of increased communication.

And when others radically increase their communications too quickly, it can feel violent. The more you increase yours, the more present you will know the pleasures of Earth.

Earth is not a cold place. It is warm; it does have peace. In fact, heaven is on Earth. It is through a major retranslation and reevaluation of the nature of things, beginning with the study of the illusions of separation.

Your political processes are a macrocosm of your own being. Your government is not different from you. Other governments are not different from you. Understand this, then you will be able to make a difference in your life—and yes, in other people's lives.

You *will* be able to make a difference on the planet Earth, for there must be greater love; and there will be—but only through responsibility, a diminishing of the illusions of separation within self. Don't try to do it in others; within self. *There* is the healing.

You can then offer opportunities, communication, ideas, for others to transform their self. But you see it is that rapturous desire by all communities of the Earth to change other communities—always for the higher good, is it not?—that leads to conflict; a lack of allowance for the different points of view.

All of you gathered this day, all of you hearing these words, are spiritual beings who have lived long upon the planet Earth—and, for many of you, beyond the planet Earth.

In your own ways of thought, please consider: you often equate peace with low noise levels, but if you would have peace then you must equate peace as a fascination, a curiosity, an excitement, a joy at different points of view, rather than a fear of them.

For all points of view, in a moment, have some truth and are part of God. Anger, fury, and rage are part of God as well. For you cannot be in a rage unless you cared so much about being understood, accepted, and ultimately loved. You could not be in a rage of God unless you cared so much about your point of view.

And so, as you come forward into your day tomorrow, in your country of the United States, your world, look at the news and understand that your interaction with the news is valid and worthy of your attention. What are your solutions?

And when you become confused—which you will—personalize it. Personalize it to your own life, to your next phone call, to your spouse, to your friend, to your enemy, and understand yourself.

Then the words of wisdom will flow through you and—more important—people will want to listen for the first time. For they will feel your intimacy, your responsibility; that you are not above, or below, but instead present as a student.

There will *not* be nuclear destruction of the planet Earth. There *will* be some further nuclear accidents. One of these accidents will be within a military context—not a plant of energy, vibrating energy—but within weaponry, and it will be within this century.

However, it will be anticipated, slightly—and controlled...slightly. But you need not fear loss of life, for loss of life cannot be avoided.

Each of you in this room, hear me well, is gonna die; and I promise you it will be one of the most magical moments of your life. For you *will* be alive—to your amazement—you *will* be conscious, and you *will* be victorious.

The goal is not to avoid life, it is to avoid withdrawal; it is to avoid the fear of retribution, the desire to give retribution; to be present as never before. Life is an opportunity; it is here right now.

Understand how you wish you had a nuclear bomb at times. Understand how you have wanted to terrorize in revenge, so that others would lose authority over you, and you will understand the planet Earth. *All* share the same illusions.

This is not a prophecy of doom; it is a reality of responsibility. The life on Earth has been a challenge all along. The fear of annihilation has always been a fear; and now, are you going to live in that fear of tomorrow?—or will you live in presence today?

Celebrate, celebrate—for you are eternal. You cannot fail, and all the challenges of Earth are nothing but schoolbooks in a big school—a big classroom—called planet Earth, where you are guaranteed graduation, eventually—sometimes rather *slowly* for a few of us—us *elderly* souls of the planet Earth—wise but still reincarnating, aren't we. Yes, uh . . .

God bless you, my friends. Would you have questions or comments?

QUESTION (*from audience*): Many teachers have said that there is going to be a major shift of the planet, and I wonder when that might be coming—and will it be a physical shift or a spiritual shift?

DR. PEEBLES: Yes, well, those thoughts were predicated, most of them, upon a shift of the axis of the physical planet Earth, which was still a possibility years ago; however, it no longer is . . . a movement of the polar ice caps that in their stupendous weight would create enough imbalance for a change in the rotation of the planet and would shift the poles. However, human science and technology—and the nature of things—will, uh, this will be anticipated and it will be dispelled and dispersed and it will not take place.

On inner levels, however, there is a shift, to be sure, in the consciousness of mankind. The age that you have lived in now for two thousand years has been that of the individual, the age of the Piscean. Now you are entering into the age of the Aquarius.

The age of the Aquarius is the age of the collective. Fundamentally, the shift is from the individual to the collective. You are now on that threshold of change. The old habit for all of you, then, is to want to emphasize individuality, but the new curiosity and mild drives is the collective. However, of course it is a new energy on Earth so there are fears of the collective, of being lost in the ambiguity of it all.

But, you see, as you embrace the collective in your own personal being, you do not lose yourselves, my friends. You gain a larger self. You become larger in your self-image. So the shift is from the individual to the community, to the many rather than to the few. You are then advised to consider projects that involve others, and not just yourself, to consider relationships that lean toward family, rather than isolation, and so forth.

The shift in the heart fundamentally is to be present, now, to be boldly honest and present with the heart, and not just the mind.

This Aquarian Age that is at hand is a time of truth-seeking. So there will still be bias on the Earth, but it will be a new manner of bias. The priorities will become seeking truth. The illusion will be that truth is only in one area, and falsehood lies in another. Ultimately truth is everywhere all the time, as it enlarges its scope and its reality.

So this shift that is taking place is increased communication, because there is an increased attitude of community in the collective. Thereby your media, your communications systems and technology, are participating—of your own creation. There is increased communication internationally, increased community concerns and debates internationally.

This will continue to grow, and as it grows it will also magnify the differences of opinion, won't it? So there will be violence, there will be disagreements. However, these confrontations will serve as lessons. It will not equal massive death upon the planet Earth physically. It will equal episodes that are rather colorful, to say the least.

But they are opportunities for growth. You are to learn from then, not to avoid them, but to be present with your heart, to take life on, hand in hand, as a lover.

Does that help you?

RESPONSE: Yes, thank you. A second part to that question: will there be tremendous earthquakes and—

DR. PEEBLES: Yes. In the eyes of history, looking back on the time, it will seem like many took place in a short period. But in the eyes of your day-to-day life—remember, personalize it—there will be lots of gaps. It's not like you're going to wake up every morning with a new earthquake, you see. You will have time to adjust, to move around . . . oh, for some people to die in that way, in that manner. Sounds terrible, doesn't it? You're all going to die—when will you learn that? God bless you, quit trying to avoid it.

So, you're going to have—the weather patterns are going to change. Over all the Earth it's going to become hotter—and I do mean soon, sooner than later. The weather patterns, winter as well as summer, will become warmer. In the midst of that process you will also have extraordinary opposites of what should be at times. Records will be broken at both ends of the spectrum; it's already begun, it will continue.

You will find more and more fires, more and more hot spells,

dry spells . . . you'll find volcanoes, earthquakes, rather consistently . . . there'll be a tidal wave or two thrown in, and a dash of hurricane. It's going to be wonderful—how boring if you didn't have all that. It's going to be growth, it's going to be—it's positive, it's a transformation, a cleansing, not negative. It is transformation. Look within your own heart. Open your own heart. Create some volcanoes in *you*. If you would allow an earthquake or two to take place in you, you might enjoy it. As you open up, and you create a crevice, you create new space, you see.

Again, personalize it—new weather patterns inside you. Do you want to keep acting the way you've been acting? No one in this room does! No one does, or you wouldn't still be in the body. You'd be dead and enlightened. You understand me. You know, you can avoid an earthquake and have an auto accident. You can avoid an auto accident and your own biological stroke will take place. You're going to leave when you're supposed to leave. You can bet on it. God bless you.

QUESTION: Are these physical changes you mention a result of the collective mass consciousness?—forming, and changing all of that?

DR. PEEBLES: The changes, literally speaking, are based on solar and universal systems of energy and physics. The free will of the human being is involved to the extent that you choose to be here now, that you look down and you say, "Oh, it looks like there's gonna be lots of volcanoes and earthquakes. I think I'd like to be born *then*, that will stimulate me and challenge me to reevaluate," you see, to confront some issues." Now, that is dominant. Secondary to that, yes, the collective communications of humans through history, the diversity, the conflict, the illusions of separation, the desires to change others—without permission and so forth—has created stresses within the vibration of the planet Earth that the planet is incorporating, is channeling.

But that is secondary to the natural motions of the universe. You understand me.

QUESTION: My question is about Jimmy Carter. When he was in office as president, it was my perception that he was ahead of his time, that he was too honest, almost embarrassingly honest to most of us, and that he wished more for a sense of cooperation and sharing in the world. We voted him in and yet we booted him right out again. And I'm wondering what is the significance of that moment in

history.

DR. PEEBLES: God bless you. There is great truth in what you say. It's also true that he was a little *behind* the times in some ways. He was ahead of his time in that he did seek increased communication, he did seek to receive other points of view rather than to deny them or control them. He did seek unity.

Now, his moments of confusion at times were that he unconsciously defined union as agreement rather than allowance of disagreement. As well, he had understandable concern about violence. His definition of peace, unconsciously—referencing our earlier statement—leaned toward less noise rather than an amplification or a coloration of new communications.

So on the one hand he was seeking increased communication, and yet on the other there was a certain avoidance of conflict that was justified as a desire for peace.

Very understandable. But yet it's not complete. Not just Jimmy Carter, but the nation of people. It is a collective view regarding peace that we speak of. And he did incorporate that.

Yes, overall I would say he was more *ahead* of his time than *of* his time or behind. He had his own lessons, but he was a vision of the future in many ways. I agree. The lesson of history, at that time, was to reevaluate the nature of peace. He stimulated people through suggestion, indirectly, to continue thinking about what does peace mean—what do we really want?—what is our true motivation? For his ongoing rhetoric and honesty was to have peace—but what does that mean, for goodness gracious sake? There's only five letters in the word—what does it *mean*?

And so the lesson of history will look back and see that here was a peacemaker who inadvertently was inspiring people to reevaluate the *nature* of peace, and how that quantifies with increased and decreased communication, honesty and dishonesty. Yes, he was a leader. As history looks back, it will see this gentleman as someone who was underestimated. You understand me.

RESPONSE: Yes, I do. But how was his being elected a reflection of our collective consciousness? We elected him and then voted him out again.

DR. PEEBLES: Yes, all right . . . the collective consciousness of that time in the late sixties and into the seventies was priority of seeking peace—remember? Peace, peace, peace. No matter what the

cost, almost . . . peace. If you think about it, it was a rather amazing assumption, collectively, of what peace means. Do you remember very many debates about what peace means? In the media?—or on talk shows or in the political systems, or at parties you attended? There was some, but few.

Instead, everyone seemed to believe that what others thought was peace was what *they* thought was peace. Which equaled—and I am exaggerating slightly, by intent—tended to equal lack of noise, lower volume of noise.

You know: keep the volume down so I can have some peace around here. That's what peace meant. Turn the volume down on the planet Earth. So—now, again, this is semiconsciously, inadvertently—so this energy is what brought this gentleman into office. He reflected that same study. More peace, but yet a certain abstinence from—now, that's a qualified abstinence—from depth perception, depth definition of the nature of peace.

To be sure, in Mr. Carter's private moments in office, he was thinking about it all the time. It was a shocking reevaluation that gave him great pain, but he was in the midst of study rather than answers, and he was not prepared to bring that painful study of new concepts of peace to a public view. It was too threatening to those who supported him, and he felt that he had obligations to them.

He left office as humans imagined and visualized greater peace in their lives and they began to feel a little bored. They wanted some increased communication, some increased interaction and presence, some increased clarity. So this is one of the lessons throughout history. It's the seeking of peace and then just when people get it, what do they do? They say, "I've changed my mind, I think that's not as much fun as I thought! I want something else! How about a little disagreement?" And then the other person disagrees in a way different from how you wanted them to. And you are furious.

So then you have to create borderlines or annihilate the other person before they drive you crazy. That's been going on throughout history, over and over. See it as a personal experience and you will see the lessons of history.

So, in your pursuing this thought, as you think of Mr. Carter, think of yourself. Imagine yourself in office at that time, and your vibration, and you will understand.

QUESTION: I want to know why so many wars throughout the history of the world have been fought in the name of religion, which

has as its base the teachings of love—

DR. PEEBLES: It bothers me too! When you know the answer, let me know. I would love to hear it.

QUESTION: . . . I don't understand how that happens.

DR. PEEBLES: Well, if you would indulge a slight redundancy on my part here, I would say it is because first and foremost—please listen with all your hearts and souls and minds—and you can disagree later, but listen fully now... *All* humans—that includes Jesus when he was on the planet, and others . . . *all* humans, for the moment of living, have lesser or greater illusions of separation. Even when they are lesser, they are illusions of separation. For a moment. That is what the school of Earth is all about.

Now . . . with the illusion—let's pretend that your own illusion of separation grows in this room right now, my dear—all of you. Imagine that you feel not an illusion but the reality, that you are separate from some others in this room. Take a look around you. It should be very easy for you to pretend that because you do feel that way, by the way, and you feel a little more separate from some other people.

Well, try to feel those people sitting behind you and next to you, that you don't know very well and you think you might not want to know, and feel that feeling of separation that they are not really the same as you, not the same vibration. Well, how are you going to protect yourself when they want to come talk to you?

Here he comes! And you know you don't want him to talk to you! What you gonna do?—I think I'll have some coffee over here on the other side of the room! And you try to avoid his advance. And he sees you do that, so he feels rejected, or feels like you're gonna leave. Because he loves you, he wants to come close to you . . . so he walks faster.

Now, how are you feeling as he walks faster? My goodness!—what's he doing? Are you not beginning to feel attacked?

Well, here comes an attack!

Now, because all humans are networked and vibrationally part of each other, he can *feel* what you are feeling. He sees you over there getting coffee and sees your eyes growing as big as saucers, and it seems to have something to do with him coming toward you.

How's he feeling? He's feeling, "What's going on here? I'm a

nice person. She's looking at me like I'm a monster or something."

So. What's he going to want? He's going to withdraw, or he's going to want revenge. As you are going to withdraw or want revenge. You're going to want to protect yourself from him or her, because of the illusions of separation. Well . . . and there are so many examples.

So, it takes place all day long. In the most subtle and consistent of ways—do you hear me? And it is these illusions of separation that take place first and foremost. With that feeling that you don't have safety from attack, from that someone bothering you, from someone that doesn't feel like you—how are you going to protect yourself?

So there's a feeling of insecurity. With a feeling of insecurity, there's a feeling of reaching out to know higher truth, to know a sense to it all, what seems like chaos. This gives birth to religion, the natural drive to go to a higher understanding, to know and to touch the face of God—and this is a pure thought, but remember that the pure thought is based on an illusion, based on an activity that is an illusion. That activity is communication predicated on illusions of separation.

So no matter how loving, no matter how well intended, no matter how structured and objective and fair the religion seeks to be, it is based on a fundamental error. And that is the belief that there are significant and long-term differences between beings. Thereby it is your need, as a student of religion, to identify those who are evil—very separate, from a point of view—of the leader of the religion, usually—and those who are good, which means they agree with the leader of the religion.

This gives birth to a constant need for protection and a constant, guaranteed violence. **You** don't like to be protected against, do you? How do you feel when others want to protect themselves against you? You want to bang their walls down, don't you? Or you want to never speak to them again, no matter what happens.

Well, this is the birth of religion. And of course religion is well intended. Its disciples *do* want to create love on Earth. But how can you do that when you are constantly having to try to identify what is evil and what is good? And when one is evil, you are an eternity in hell. Silly, silly, silly! *All* things are part of God. *All* things have rage for a moment. Have you not been in a rage, each of you in this room? But did you not eventually become forgiving? Did you not have a smile on your face eventually, you see?

So, yes, it is a puzzle. To many it is a very great paradox. And it

is one that will be addressed in the new age. Religions are going to change dramatically. But don't hold your breath for a perfect environment in your terms! Because it will be translated from different points of view, won't it? Look around your metaphysical community now. Who's seeking to create new religions, new ways of praising God and understanding enlightenment? Look at all the different points of view!

You see. And look at all the fear of negativity again. The new religions based on the metaphysical community are no different from the old religions. They as well—*you*—are teaching people to surround themselves with white light so that negativity cannot enter their being—eh?—and you can think only *positive* thoughts, and ignore *negative* thoughts whatever you do!

Now, what are negative thoughts?

Well, they're something that other people have. And on and on it goes, around and around, it's the same thing as the religions that have been there all along, it's no different. The new religions are different from some religions in that they do promulgate reincarnation, and karma, cause and effect . . . but many religions of the past and in other parts of the world do that as well. So it's not as different as you might like to think it is.

Why isn't it different? Because you, my friends, are not different from those who founded religion. See how you want to see yourself as different? You are different now, aren't you, from those who founded those silly religions. You've grown, you're more mature.

Well, you have grown. So have they grown, but you still have illusions of separation. Please do not be frustrated by that. Instead, try to create a new thanksgiving. When you wake up every morning, you go, "Ah, here I am awake! And I'm in the body again—I must have something to learn! Hallelujah! I have something new to learn!" There is the rapture of life! "I never want to stop learning about *me* and my relationship with life everywhere! What a glorious thing to behold!" You are then on the threshold of masterhood.

So just—you know, it's all silly, but enjoy the silliness, it's all based on legitimate sincere desires for love. And that is based on real and temporary illusions of separation that are quite similar to your own, my friends. God bless you.

Don't resist that. Be in glory of it, that you are *conscious* in your learning.

My friends, I must leave the body soon. A final brief question, perhaps . . . ?

QUESTION: When you say definitively that there is not going to be a global nuclear war in our near future, could you share the process that you go through to arrive at that conclusion?

DR. PEEBLES: God bless you. As I look at the vibrational spirals of human thought collectively, I am able to see color patterns, shifts and changes, intensities from pale to dark—these represent intentions. As we look at these, we see beyond time and space, we see beyond what you are thinking this moment, but also what you are planning for tomorrow and forevermore.

We do not see that in concrete terms for an individual, but for collectives, where it is a multiconcept of many thoughts and intentions, it becomes clearer. So, there was a major decision in the early seventies, from the experience of Vietnam, that affected the entire globe, unconsciously. And that was to quiet down a little bit, to communicate, to see that the governments of the world are not divided into white hats and black hats, but there are many shades of gray.

And so a little bit of air was taken out of the balloons. A little bit of indignation was identified and released. So now there is a significant new degree of, a little more communication, little more hesitation before there is confrontation.

This can be viewed; it is seen. It is similar, my friend, to decisions that you make before you come into your body, that embrace your whole life on Earth, and yet in your free will you can make them sooner or you can make them later, you can even change them a little bit, but there is predestination of things that must take place, that will take place in the family of mankind and in the mind of the individual. But your free will can make it sooner or later, according to your growth, according to your change and your shift. You see.

I must leave. My friends, go your ways in peace, love, and harmony. Life is a joy. You always are the creator, never the victim. Personalize all experience of your international world and you will understand truth, you will empathize, thereby you will give yourself permission to speak and to be counted. This is the joy of life, to see how people will respond to you, so you *can* identify your bias rather than pretend otherwise. *There* is the rapture and the joy you seek, the freedom beyond freedom beyond your wildest dreams and

imaginations.

My friends, it is *our* thanksgiving that *you* have shared with *us* this night, for I have grown and *we* have grown—from your love, from your insight, and from your faith.

Certainly, as you see the pain of your every day, see as well the humor, the growth, the new opportunity; for the sun rises again each and every day. As you seek your enlightenment, then, do not resist disagreement but instead *learn* from disagreement, within you as well as others.

You are light. You are also shadow. And both are
God.

God bless you each and every one.

End Notes

*“Understand that each of you is your own
higher self as you are right now, and
doing the best you can.”*

—Dr. Peebles

We realize that we have barely scratched the surface of the phenomenon here—and indeed it has been our major intent to merely call attention to it and invite further interest.

As Dr. Paul Weisberg suggested (see Chapter Four), many of us “don’t get to the point of having a satisfactory and gratifying existence,” so further interest in the multidimensional experience would seem warranted. Wherever you may live in the world today, chances are you will find spiritual explorers nearby who are involved in “an enterprise devoted to major change” and who would love to share their discoveries with you. Many, such as Thomas Jacobson, are devoting their full time and energies as teachers and counselors. Look around; you will find them.

Thomas himself conducts intensive workshops in transformational spirituality and spiritual psychology and has dedicated his life to helping others find their own paths. If you cannot find a teacher or study group in your vicinity, you may contact Thomas directly at the address given on page 261.

We do intend to spend more direct time with Spirit, to fill in some of the blanks that you may have noted herein, and to extend the depth of our understanding. We could not and would not presume to contain it all within a single book.

So, yes, this book is at its close (and we are a bit sad about that) but the adventure is far from ended.

Someone may ask: What is the good of knowing all this if you cannot put it to use in your own life?

Indeed.

We even had a problem trying to understand why successive lives on the planet are necessary if we already *knew* it all in heaven.

But, you see, there's the rub—and the rub is the answer to both questions.

Knowing is not doing.

Spirit tells us that repeatedly. People who have the rare privilege of a direct consultation with Spirit, even though blown away and amazed and enraptured by what they *learn* through the experience, may still go straight back to their confined, conventional, and pained little lives just as though the experience had never happened—or as though it were something to be experienced theoretically and then dropped.

We have noted this (and *that* is the *real* phenomenon) to greater and lesser degrees in checking back with some who have been touched by Spirit. It seems that, for many people, it is more natural to simply play with this stuff as a pleasant (or even engrossing, for a moment) diversion—or perhaps it is just that it is “safer” and less demanding on our comfort with self-image to keep it all at arm's length.

But that is okay, too, if that is where you are. At least you are *theorizing* reality in a new and different way, so that couldn't be all bad. So, yes, you can put it to practical use, if that is your desire—but even if you do not, you are better off from the exposure alone if that is where you prefer to keep it for now. It is “okay to be skeptical”—as Karen pointed out, as long as you do not allow your skepticism to keep you away from the dance.

Early in our interviews with Spirit, it became clear to us that Dr. Peebles did not wish to dwell upon details of his former life on Earth, as though it would be a waste of precious time better spent on more important considerations—but also, we felt, because he seemed to feel a bit uncomfortable discussing his own accomplishments during that lifetime.

We respected his feelings in the matter because we felt, too, that time was of the essence and also because we understood that he had traveled far since those brief moments in Earth time—far enough, in fact, that he will be visiting Earth again soon (relatively—give or take a century or two) in another body but as a fully realized being—but we feel no sense of violation in reporting that he seems to have been last born on Earth as James Martin Peebles in Vermont on March 23, 1822.

This Peebles was from a family that originated in Scotland, settled in Northern Ireland in about 1670, then emigrated to

Massachusetts in 1718. He was a leader in the Spiritualist movement in this country and abroad, authored about a dozen books, served briefly as consul to Turkey, had a friendship with Samuel L. Clemens (Mark Twain), and was regarded as an eloquent and persuasive orator.

Apparently he outlived his own biographers; we have learned that he died on February 15, 1922, just short of his 100th birthday, and was very active to the end.

We have been trying to locate a very elderly man who attended one of Thomas's appearances at a church in Los Angeles recently and who is reported to have said that he once attended a lecture by this Dr. Peebles, adding, "... and he hasn't changed a bit."

So apparently this is our man.

We had the privilege of leafing through a book titled *Immortality* and authored by this Peebles in 1879, first published in 1880 by Colby and Rich, Boston. The copy we saw was a fifteenth edition, published in 1907, so it was obviously widely read. It sure reads like our Doc Peebles. Here is a brief quote from that book (compare with the tutorial on "will" in Chapter Ten herein):

The theory that force is an attribute of matter is disproved by the fact of inertia. It cannot change its state. It will ultimately be shown, I believe, that *inertia* is the sole attribute of matter, while the other properties usually ascribed to it are simply secondary qualities which inertia involves. Force, therefore, is the antithesis of matter, not simply one of its attributes. *Will* is the single attribute of force, and will is self-determining; not motion, but the antecedent of motion, and the antithesis of inertia.

And perhaps he would not mind if we gave you a description found in a biography, *The Spiritual Pilgrim*, by J. O. Barrett, published in 1872 (when Peebles was fifty years of age). The following is attributed to a Mrs. H.F.M. Brown:

Mr. Peebles's leading characteristic is, perhaps, *individuality*. He is independent in thought and speech; condemns cowardice and jealousies without stint: he commends where he can, never looking to see which way the tide is setting, or waits public approval. But he is quite willing that others should live their lives, if principles are not compromised. He is orderly, generous, social, mirthful, and a great lover of the beautiful. In personal appearance, he is tall, straight, of slender form, brown hair, blue eyes: his face is of Roman mold: his teeth faultless. He dresses with great care, avoiding alike the dandy

and the sloven. He is tall and slim as a May-pole; as fair and frail as a delicate woman. Consumption looks him in the face occasionally; but, by sailing the world half round, he has eluded the unwelcome phantom. But, after all, the mistake might have been in putting the right soul into the wrong body. Spiritwise, Mr. Peebles is a mountaineer. He is calm in a storm, laughs at the lightning, and listens to the thunder as friend to friend. His thoughts, like mountain-streams, gush forth with freshness, music, and originality. If he is a thought-borrower, his benefactions are the ferns, the dewy mosses, the wild-flowers, the cloud-crowned hills, and green valleys of his native state. I said to my soul, while listening to him, Emerson had this very man in his mind when he said, "In your heart are birds and sunshine: in your thoughts the brooklets flow."

I can understand, though, why Doc would not want a lot of attention on that past life; it must seem almost irrelevant to him now. Like maybe how you would feel if the whole world became fascinated with your adventures in kindergarten instead of focusing on your adult accomplishments.

"You're all gonna die," he tells us with that mischievous twinkle in the voice, "so you'll have your proofs soon enough." In the flash, yeah, of an angel's eye. We're reading you, Doc.

The proofs are in the puddings themselves, of course, and each life is its own pudding. And as I have already mentioned, Linda knew the truth about Doc Peebles before I knew it. But, of course, Linda is more spiritually advanced than I am. I had always tended toward the intellectual examination of reality. I am learning that this is not necessarily the best way to acquire understanding.

Linda, for example, already knew that our adventure did not *begin* with Dr. Peebles. It actually began several years earlier, when our eyes sparked truth across a crowded room, a truth that inspired her to write the moving verse which I give you here in closing, and which she says sustained her through those early years of turmoil.

THE EDGE OF FOREVER

Across the infinite expanses of the universe,
through the swirling mysteries of the cosmos,
my soul awakened, recognizing its place.

At the edge of forever,
spinning through time and space,

the spark of acknowledgment flashed,
ignited, exploded, convulsed,
bringing to an immediate halt
all semblance of time.
Reaching out, pulling to my breast
all that encompasses infinity;
standing at the brink,
discovering the uniqueness of my self,
I drew in to me all there was to absorb.
At the edge of forever,
recognizing the magnetic force,
the enormous cosmic implication of another soul
merging, fusing,
harmonizing with mine.
Through the cosmic evolution,
two souls,
each with its own uniqueness,
accelerating through the universal vastness:
two souls in unison
from the edge of forever and beyond.
It is not ended, right. We are dancing the dance of angels and
the adventure continues.

[Afterword](#)

A NEW HOPE

A new human life can be conceived in the flash of an eye, but it still takes nine months to deliver the child into the world for all to see and experience. This book was created in forty days of intensely concentrated activity, and here we are many months later, at its delivery into the world.

Much has happened to reach this point. We have maintained a close relationship with Thomas and Dr. Peebles, and we have experienced another seventy-five or so public appearances by the

good doctor. We've met many beautiful people along the way, engendered lasting friendships, witnessed incredible magic, deepened our own convictions, expanded our lives in ways never dreamed of two years ago. Our adventure has indeed become our lives, and we want you to know that.

Now we'd like to share with you Dr. Peebles's latest message of hope, delivered in February 1989:

Yes . . . welcome, my friends, we have gathered here today to respond to your quest for insights for public dissemination. It is our excitement to share our points of view, and we say to you and to all that the coming years shall be prosperous for all.

For years now the general public of North America—all countries therein—have harbored increasing fears of financial failure and upheaval, as only part of upheaval around the world. Please be assured that you will find early signals that will absolutely contradict much of this prediction.

Yes, you still will have some response and some responsibility, you will still be paying for some collective social political decisions of yesteryear, but overall you will see signals that the changes that are at hand will be ever so much more a blessing. Why?—because in the world in general and in the societies of North America you are going to find a greater faith and hope, a greater hope of happiness, a greater desire for relationships and love in the world. You are going to find that various political leaders will increase their cooperation, the desire for community—and in that community of the world, of course, it is most important that one and all love the differences rather than trying to change the same. And that is where you will discover peace on Earth, in collective terms.

In personal terms you will find that same peace, as you recognize yourself as student—a student of magic, a student of manifestation, a student of will, all of which are from God, the divine within. To understand this transformation of self, you must embrace change rather than fear the same. To become

the pilot, looking forward to greater locomotion and mobility—an opportunity to create a sound, and from that sound an echo, and from that echo an opportunity to learn yet again of thine own divine self.

Look forward to change, and you will know happiness. Resist the same, and you will know pain. Understand each and every event of each and every day as no more and no less than a delightful opportunity for growth.

God bless you, and welcome. Would you have questions or comment?"

DON: Yes, thank you so much. In your opening statement you spoke to us about the bright prospects in the years just ahead . . . and of course we here in the United States have recently had a change of presidents. Ronald Reagan was one of our most popular presidents, I think, ever . . . could you speak just a little bit about what you feel is the mark that Reagan's presidency has left on history, and also as a second part of that question, I'm sure you are familiar with what is called the twenty-year cycle of tragedy for American presidents who are elected in the first year of even-numbered decades. Reagan was elected in 1980 and managed to live through his eight years as president. If there was anything to this so-called cycle of tragedy or presidential curse, what did Reagan do to beat that?

DR. PEEBLES: Yes, all right. To understand President Reagan is first to consider the probable future, that at the turn of the century you are upon a new age. There is no need for anyone to feel disconcerted or offended by that concept, but instead to celebrate the new with awareness that the new always incorporates the old, without exception but with a new twist, a new slant, another review.

And so it is that in the next century, the beginning of your new age, there is going to be greater fellowship than ever before. It's just the plan for Earth that there will be continued studies of the illusions of separation, but it will be a much more direct and honest one, the result of which will find people tending to reach out and hold each other in their study, a greater allowance rather than condemnation of error or even sin as some would call it, and thereby a greater ability and attribute to remain present with each other and to discover greater intimacy therein.

Well, so moving backward through the decade of the nineties and the latter part of the eighties, you are going to experience signals from leaders of various countries and movements and individuals in your local town and within yourself, regarding a greater desire for all of the above stated. To remain increasingly present, to try with a little more honesty and to try harder, and to be more honest and aware of judgment, and to embrace failures and failing as a measuring stick for reevaluation and growth rather than a signal of destitution or lack.

So collectively and individually you are in the beginning of a new hope in the world, and this will have direct ramifications in politics, in your monetary systems, and so forth. Simultaneously you

will be suffering the residue of that old priority of safety, sanctuary, and survival of many decades past, of two thousand years past. Safety, sanctuary, and survival have been for nineteen hundred eighty-eight years the priority. You are now within ten years of changing that priority to a collective dance of consciousness —not losing the individual or camouflaging the same, but through that collective movement discovering a larger self, a larger individual, a larger passion and permission to live life.

Well . . . Reagan was the end of a lineage. With great heart and sincerity he was determined to provide the statement of love, a safe and secure environment, and saw that as his dominant responsibility. Properly so, for this was the platform desired and supported by the majority who elected him.

President Bush is the cusp, the moment of change into the new priorities. You will find that each administration through the decade of the nineties will be more and more directly concerned with cooperation, more so than protection, and President Bush is moving in that direction.

Regarding the twenty-year cycle, there was no curse. The decades of the American presidents and the synchronicities of tragedy in office were seen by some as destiny over a long term, but these were local events and should be seen as a symbol of the collapse of will within community, the events made manifest to confront and to confound the priority of safety and sanctuary at the very moment when you thought it was guaranteed. This was an act of consciousness that was channeled, brought forward, by the presidents of the time, beginning with William Harrison and culminating with John Kennedy, without regard for personalities or individual destinies and all for a very positive purpose.

Reagan, as the end of an era representing nineteen hundred eighty-eight years, remained within the body as a statement of life for the new pattern that is at hand, a pattern that he has greeted and helped to make manifest. You understand.

DON: So this is almost like a living testament that the old is giving way to the new.

DR. PEEBLES: Yes, there is not now the need for shock to confront the priority of safety and sanctuary, but instead there's a grace now. For your society is very much on the verge of major change of priorities.

DON: And you see this as a global pattern.

DR. PEEBLES: Yes.

DON: This would also explain the new movements inside Russia and the recent movements within the Middle East—this is all part of a global pattern, isn't it?

DR. PEEBLES: Yes, and you will find that with the great changes that are at hand, as you embrace those changes you will find prosperity in the world. As you look forward to collective states of consciousness and acts of life, you will find fulfillment. As you concentrate on resistance to the above, you will find isolation and pain.

Yes, it is worldwide. There will be acts of sabotage, there will be acts of terrorism, of course, there will be acts of revenge. These are statements that are creating dramatic symbols representing a massive period of time—nineteen hundred eighty-eight years—where survival was the priority. Now, the terrorism represents the past, not the future. It will be all but gone by the turn of the century. It will be gone.

DON: Does this same pattern have something to do, Dr. Peebles, with what is seen as the breakdown of family patterns—divorce, working mothers, alienation of the young, street crime, addictions, and so forth?—and, if so, how will we resolve all this confusion?

DR. PEEBLES: Yes, it is linked, and that is why you will find in the very near future, through the end of this century and into the next century, that there will be a return of family values, community values, collective values. The collective, the community, has been an implied paradox for the seeker, for it represented safety and sanctuary, but it also represented a very large echo, or threat, to any resistance to change on the part of souls who fear self-responsibility. The collective increases the sense of responsibility, for it imposes standards of behavior that could be seen as burdensome and threatening to those who just want their way all the time.

According to individual karma and perception, choices have been made between the desire for intimacy and the perceived need for a resistance to change. But there will be—there is such a force in the world now, Don, that is coming forward for the transformation of the entire planet, that more and more cooperation will be at hand for unification that will, this time, feel fragrant—smell fragrant—for it will be not for security, it will be for exercise of love. What is now a concentration on fitness of the body is quickly going to become a

fitness regimen for the soul—through family, collective activities, and so forth. You see?

DON: So the whole planet is sort of starting to move together. We are literally becoming a small world.

DR. PEEBLES: Yes.

DON: Well, I believe that about covers . . .

DR. PEEBLES: How are you, Linda! Are you ready for all this creativity that's going to come out of you?

LINDA: I'm fine. Yes, I'm ready.

DR. PEEBLES: I'm glad to hear it.

DON: Linda has been hot on the tracks of your terrestrial life. She's been coming up with some amazing information. And I might say that we are both so tremendously impressed with your life on Earth and what a great inspiration it could be to everyone, your great devotion and dedication over so many years—you were such a busy, busy man.

DR. PEEBLES: Thank you, it was a very fulfilling life for me. I have some great delight of my life, but also I was a bit of the proselytizer. I played the open mind sometimes and lived otherwise, so it's, uh—your words are very generous and, uh, and somewhat true, I might add. So, thank you—and, Linda, your creativity is going to—is guaranteed, for as you have worked to research, to understand myself—and what great honor you have paid me—you are going to understand yourself. You will find it unavoidable to research yourself, Linda, as much as you've researched me. You might call it a personal curse on yourself!

In fact, you have guaranteed that the world can research you now, with as much directness as you've researched me. Tricky, aren't we? It's all part of divine plan. And you'll find all that brilliance spilling out of you. You won't be able to camouflage it anymore. God bless you.

LINDA: Thank you.

DON: Thank you, Dr. Peebles, thank you so very much for coming.

DR. PEEBLES: God bless you, God bless you all. Go your ways in peace, love, and harmony—for life is a joy and you can know harmony as you love the differences within yourself as well as the

world around you. It has been our delight, a dance of the angels to be sure. God bless you each and every one.

~End~

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About the Authors

2011

Don Pendleton (1927-1995) was born in Little Rock, Arkansas. He published a number of mystery, science fiction and futuristic novels, a screenplay, and numerous poems, short stories and essays.

In 1969, *War Against the Mafia*, featuring *Mack Bolan, the Executioner*, was published. The phenomenal success of the first novel led to thirty-seven sequels over the next twelve years. Dozens of imitators, inspired by Pendleton's success, arose during the 1970's to constitute a new particularly American literary genre and the term Action/Adventure coined by Pendleton himself, has since spread to encompass television and motion picture formats as well. The original thirty-eight Executioner novels have been translated in more than thirty languages with in-print figures of close to 200 million copies worldwide. Pendleton franchised "*Don Pendleton's Mack Bolan*" to Harlequin's Gold Eagle Books in 1980, and more than 700 books based on the Executioner and spin-offs—*Phoenix Force*, *Able Team*, *Stony Man*, *Mack Bolan*, *Super Bolan*, have been published under their continuing program.

Don's more recent works include a series of six mystery novels based the exploits of *Joe Copp*, *Private Eye*, and another six mystery novels based on the character, Ashton Ford, *Psychic Detective*.

Don turned to nonfiction in 1990 and, with his wife, Linda, produced *To Dance With Angels*, a definitive study of life after death and spirit communication. Published in hardcover by Kensington, and in three additional editions. They also co-wrote *Whispers From the Soul*. Don's last novel was *Roulette: The Search for the Sunrise Killer*, co-written with Linda Pendleton.

Together, Don and Linda, adapted and scripted *The Executioner, War Against the Mafia*, to Comic graphic novel format, which was published in 1993. Following Don's death, Linda adapted and scripted the second *Executioner* novel, *Death Squad*, published in 1996 by Vivid Comics.

His last nonfiction books are *A Search for Meaning From the Surface of a Small Planet*, and *The Metaphysics of the Novel* by Don Pendleton with Linda Pendleton, a book for aspiring writers. Linda recently published a collection of Don's metaphysical essays, *The Cosmic Breath*.

Don was the father of six children. He was a long time member of the Authors Guild; Authors League of America; Writer's Guild of America, West; Past West Coast Director of Mystery Writers of America; International Platform Association; and a frequent speaker on campus and writers' symposiums. In 1992 Don received the Lifetime Achievement Award from Diamond Comic Distributors.

Don Pendleton published more than 125 books in his career. For biographical reference and bibliography on Don Pendleton, see: Twentieth Century Crime and Mystery Writers, (St. Martin Press); Contemporary Authors (Gale); Queen's Edition, Dictionary of International Biography (Melrose - London, England); Murder Ink (Workman); Who's Who in the Midwest.

Official Don Pendleton website: www.donpendleton.com

Linda Pendleton's writings cover a variety of genres: nonfiction, mystery/suspense, Comic books, and screenplays. A lifelong interest in the fields of metaphysics and the paranormal has influenced Linda's writing. In 1990, the nonfiction book, *To Dance With Angels*, a definitive study of life and death and spirit communication, coauthored with her husband, renowned author Don Pendleton was published. Together Don and Linda Pendleton also wrote the nonfiction books, *Whispers From the Soul*, *The Metaphysics of the Novel*, a book for writers, and the crime novel, *Roulette: The Search for the Sunrise Killer*. They adapted and scripted to Comics the first *Executioner* novel, *War Against the Mafia*.

Linda Pendleton's fiction includes the suspense thriller, *The Unknown, A Novel*; *Shattered Lens: Catherine Winter, Private Investigator*; *Fractured Image: Catherine Winter, Private Investigator*; the historical novel, *Corn Silk Days: Iowa 1862*; and *The Masquerading Cowboy, A Novella*. She adapted and scripted to graphic Comic, the second *Executioner* novel, *Death Squad*. She is currently writing a thriller.

Linda has written several nonfiction books including *A Walk Through Grief*; *Three Principles of Angelic Wisdom*, the follow-up to *To Dance With Angels*; *Angelic Whispers of Love*; *The Cosmic Breath: Don Pendleton's Metaphysical Essays, Introduction by Linda Pendleton*; and several e-books, and e-courses in the area of metaphysics, angels, spirit communication, and UFOs.

A native Californian, Linda is a member of the Authors Guild, Authors League Foundation, Sisters In Crime, and EPIC Authors. Several of her books have won awards. She has a daughter and son,

and four grandchildren. When not writing she enjoys researching family genealogy.

Linda's Websites:

www.lindapendleton.com

www.todancewithangels.com

Kindle Edition, March 2011.